

# **UDĀNA**

## **EXALTED UTTERANCES**

**BUDDHA JAYANTI TRIPITAKA TEXT**

TRANSLATED BY

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## INTRODUCTION TO THE UDĀNA

### TEXTS:

**BJT:** The text of the Udāna presented here is substantially a transliteration of the Sinhala letter version of the text as printed in the Buddha Jayanti Tripitaka Series, Volume XXIV. In preparing this edition the corrigenda ( śuddhi patraya ) as printed on page xxvi of that volume have been taken into account. Other corrections, made by the present editor while preparing this edition of the text, have been noted in the appropriate place.

In the original edition there were many cases where BJT was inconsistent in its use of punctuation and layout. Here an attempt has been made to present a more standardized version of the text in this regard, but as the matter is trivial on the one hand, and extremely numerous on the other, these sort of changes have not been noted.

Italics in the text and translation presented here signify that these lines were repetitions in the text that were omitted in BJT. They have been filled in here to encourage recital of the text in full.

### OTHER TEXTS CONSULTED:

**SHB:** Paramatthadīpanī or the Commentary to the Udāna, edited by Bihalpola Siri Dewarakkhita Thera, finally revised by Mahagoda Siri Ñāṇissara Thera (Colombo, 1920, reprinted Colombo, 1990).

**The Udana Pali**, edited by Belideniye Siridhamma Thero (Colombo, 1983).

**ChS:** The Burmese edition of the text and commentary as they appear on the Chatṭha Saṅgāyana CD-ROM Version 3 (Igatpuri, no date given, but = 1999).

**Udānavarga**, herausgegeben von Franz Bernhard (Göttingen 1965).

### OTHER WORKS CITED:

**PED:** The Pali Text Society's Pali-English Dictionary, edited by T. W. Rhys Davids and William Stede (1921-1925, republished, Oxford 1995).

**DP:** A Dictionary of Pāli, Part 1 a - kh, by Margeret Cone (Oxford 2001).

**SED:** A Sanskrit-English Dictionary, by Sir Monier Monier-Williams (1<sup>st</sup> published 1899; corrected edition, Delhi 2002).

**DPPN:** Dictionary of Pāli Proper Names, G.P. Malalasekera (reprinted New Delhi, 2002).

**Geography of Early Buddhism**, by Bimala Churn Law (2<sup>nd</sup> edition, New Delhi 1979).

**Syntax of the Cases in the Pali Nikayas**, by O.H. de A. Wijesekera (Colombo 1993).

**A Pāli Grammar**, by Wilhelm Geiger, revised and edited by K.R. Norman (Oxford, 1994).

**Pali Grammar**, by Vito Perniola S.J. (Oxford 1997).

**Style and Function**, by Mark Allon (Tokyo 1997).

## INTRODUCTION

The first book in Pāli that I read from cover to cover without the aid of a translation was the Udāna. It struck me then, and still strikes me now, as being the ideal book to introduce students to a study of the language of the texts. There are a number of reasons for this. The first is that the Udāna is made up of related prose and verse sections, which exposes the student to the different ways in which the language is written.

Then the prose sections are for the most part short and story-like, and therefore provide an underlying context which helps with the comprehension of the language. The stories are mainly quite straightforward, and give a contextual basis for understanding the udānas, which are generally more difficult in form and syntax.

Some of the most memorable stories in the Canon have found their way into this collection, which seems to have an overall structural plan, in that it begins with events that happened just after the Sambodhi (also recorded in the Mahāvagga of the Vinaya); and the last chapter includes many events from the last days of the Buddha as recorded in the Mahāparinibbānasutta (Dīghanikāya 16). Note that the Udāna ends, not with the Buddha's parinibbāna, following which no udāna was spoken, of course; but with the parinibbāna of one of the Buddha's leading disciples Ven. Dabba Mallaputta.

As the collection takes in some of the most important events in the Buddha's career, it naturally reflects some of his most important discoveries and teachings also. Because of this there is enough material of doctrinal importance in the collection to keep the student interested, whether it be the review of paṭiccasamuppāda following the Sambodhi; the important meditation instruction to Bāhiya ; the difficult teaching on bhava given in Lokavolokanasuttaṃ or the teachings about nibbāna in the first 4 udānas of chapter 8.

The translation is presented here together with the Pāli line by line, and attempts - as far as is possible - to present an exact rendering of the text so as to give the student enough help to follow the wording of the text itself. Any departure from that procedure that I am aware of, has been noted. Although my main aim has been to help the student read the text itself, hopefully the translation is in fairly lucid English, so that if all that is required is a reliable translation, it can be read alone.

In preparing the notes I have concentrated on drawing attention to the structure and syntax of the language. I have been greatly helped with this by a study of the *Syntax of the Cases in the Pali Nikayas*, by O.H. de A. Wijesekera (his Ph.D. Thesis, prepared in 1935 at the University of London, but unfortunately not published until 1993). The book deals in great depth with syntax mainly from the point of view of the noun. Another book that I have found very useful is Pali Grammar, by Vito Perniola S.J. (which was completed in 1965, and first published in 1997). About a third of the grammar deals with syntax, and approaches the subject from different angles: agreement, case, verb, and sentence syntax.

No attempt, however, has been made to be comprehensive in treatment here, rather I simply point out certain aspects regarding the structure of the language (normally when they first occur). It is expected that the student from there on should look for the same sort of constructions on their own.

## CANONICAL PARALLELS

Some of the material found in this collection is also found in other places in the Canon. Below there are 2 concordance tables to facilitate cross-reference. The first table shows places in the Canon which correspond both in the prose and udāna with the collection presented here. From this we can see that nearly all of the corresponding material has been drawn from either the Vinaya Khandhakas or the Mahāparinibbānasutta of Dīghanikāya, which are believed to have formed a narrative unit at some time. The second table shows the parallels to the udānas alone.<sup>1</sup>

*Table 1 (Prose & Udāna)*

Udāna:	Parallel:
Paṭhamabodhisuttaṃ 1-1	Vinaya Mahāvagga: Bodhikathā
Dutiyabodhisuttaṃ 1-2	Vinaya Mahāvagga: Bodhikathā
Tatīyabodhisuttaṃ 1-3	Vinaya Mahāvagga: Bodhikathā <sup>2</sup>
Nigrodhasuttaṃ 1-4	Vinaya Mahāvagga: Ajapālakathā
Mucalindasuttaṃ 2-1	Vinaya Mahāvagga: Mucalindakathā
Bhaddiyasuttaṃ 2.10	Saṅghabhedakkhandhakaṃ: ChaSakyapabbajjākathā
Nāgasuttaṃ 4.5	Kosambakakkhandhakaṃ: Pālīeyyakagamanakathā
Rājasuttaṃ 5-1	Mallikāsuttaṃ, Kosalasamyuttaṃ, SN 3.8
Uposathasuttaṃ 5-5	Pātimokkhaṭṭhapanakkhandhakaṃ: Imasmiṃdhammavinaye-aṭṭhacchariyaṃ
Soṇasuttaṃ 5-6	Cammakkhandhakaṃ: Mahākaccānassa Pañcavaraparidassanā
Ānandasuttaṃ 5-8	Saṅghabhedakkhandhakaṃ: Pañcavatthuyācanakathā

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<sup>1</sup> I have not included the parallels found in Nettipakaraṇa and Peṭakopadesa, as these are simply quotations of the relevant texts.

Note that there are parallels to *all* the udānas in this collection in the Sanskrit Udānavarga, see the [Udāna Parallels](#) document elsewhere on this website.

<sup>2</sup> The first 3 suttas in the Udāna also occur at the beginning of the Vinaya Mahāvagga. There however the Buddha is said to have reviewed *paṭīccasamuppāda* in both forward and reverse orders during each of the three watches of the night.

In the Udāna, on the other hand, the Buddha reviews *paṭīccasamuppāda* in forward order during the 1<sup>st</sup> watch, in reverse order during the 2<sup>nd</sup> watch, and in both forward and reverse orders during the 3<sup>rd</sup> watch. This is obviously more dramatic, but we cannot draw conclusions about the priority of the different versions from that alone.

When we look at the various sources, Pāli, Sanskrit, Tibetan, & Chinese, it is clear that there were a number of different traditions about the events immediately following the Awakening.

Āyusaṅkhāravossajanasuttaṃ 6-1	Mahāparinibbānasuttaṃ, DN.16 Iddhipādasamīyuttaṃ, SN 51.10 AN. VIII.vii.10
Cundasuttaṃ 8-5	Mahāparinibbānasuttaṃ, DN.16
Pāṭaligāmiyasuttaṃ 8-6	Mahāparinibbānasuttaṃ, DN.16 Bhesajakkhandhakam: Sunidhavassakāravatthu

Table 2 (*Udāna only*)

Udāna:	Parallel:
Kassapasuttaṃ 1-6	Nid II comm. on Sn 65
Jaṭilasuttaṃ 1-9 cd	Dhp 393cd
Bāhiyasuttaṃ 1-10	Bāhiyattherassāpadānaṃ
Mucalindasuttaṃ 2-1	Kathāvatthu: Hevatthikathā, Dutiyavaggo 1
Daṇḍasuttaṃ 2-3	Dhp 131-132
Sāriputtasuttaṃ 3-4	Th 651 (Revata), Th 999 (Sāriputta)
Pilindivacchasuttaṃ 3-6a-c	Sn 473a-c
Lokavolokanasuttaṃ 3-10	Sn 593ab; cf. Saḷāyatanaṅgaṇasuttaṃ MN 149; cf. Saḷāyatanaṅgaṇasuttaṃ, SN 35.31; cf. Khandhasamīyuttaṃ SN 22.41;
Gopālasuttaṃ 4-3	Dhp 42
Juṇhasuttaṃ 4-4	Th 192 (Khitaka)
Piṇḍolasuttaṃ 4-6	Mahāpadānasuttaṃ (DN. 14), Cārikā-anujānanaṃ Dhp 185
Sāriputtasuttaṃ 4-7	Th 68 (Ekuddāniya); Pācittiyaṅgaṇaṃ, Atthaṅgatasikkhāpadaṃ
Upasenasuttaṃ 4-9 vs.2	Sn 751
Kumārakasuttaṃ 5-4c-h	Dhanapālasetṭhipetavatthu Pv. 243cd, 244
Uposathasuttaṃ 5-5	Th 447 (Sirimaṇḍa); Pātimokkhaṭṭhapanakkhandhakam: Imasmiṃdhammavinaye-aṭṭhacchariyaṃ Parivārapāli: Gāthasaṅgaṇikaṃ
Revatasuttaṃ 5-7	Kaṅkhārevatattherassāpadānaṃ Kathāvatthu: Kaṅkhākathā
Saddhāyamānasuttaṃ 5-9	MN. 128; Kosambiyajātakaṃ Ja. 428; Kosambakakkhandhakam: Dīghāvuvatthu
Panthakasuttaṃ 5-10d-f	Sarabhaṅgajātakaṃ Ja. 522
Subhūtiṣuttaṃ 6-7ab	Sn 7ab
Dutiyasattasuttaṃ 7-4a-d	Th 297a-d (Rāhula)
Lakuṇṭakabhaddiyasuttaṃ 7-5	Cittasamīyuttaṃ SN 41.5
Taṇhākkhayasuttaṃ 7-6d-f	Dhp 230b-d; AN. IV.i.6d-f; AN. IV.i.8d-f; AN. V.v.2h-j



Papañcakkhayasuttaṃ 7-8cd	lines cd occur as prose in Āneñjasappāyasuttaṃ (MN. 106); AN. VII.vi.2
Tatīyanibbānasuttaṃ 8-3	Iti 43
Catutthanibbānasuttaṃ 8-4	Channovādasuttaṃ (MN. 144); Saḷāyatanasaṃyuttaṃ SN 35.87;
Dutiyadabbasuttaṃ 8-10	Mahāpajāpatigotamītherī-apadānaṃ, vss. 286-287

### MORE UDĀNAS IN THE TĪPIṬAKA

In the Tīpiṭaka we find an early classification of the Dhamma into 9 groups, they are: Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma, and Vedalla . It is not without significance that this classification includes 3 groups that were later to be collected and find their way into the Khuddakanikāya in eponymous books: Udāna, Itivuttaka, and Jātaka. This perhaps serves to show that although the collection of the material that eventually formed the Khuddakanikāya may be late, the material from which it was formed was, in some cases, known right from the earliest times. Of the other classes mentioned here none are found collected in books bearing the same names, but are spread throughout the Nikāyas as we now receive them, and it very much appears that the Nikāya classification has at some time or other, superseded the earlier one.

In the Udāna itself there are 80 discourses, and they comprise all but one of the exalted utterances that are attributed to the Buddha himself in the Tīpiṭaka.<sup>3</sup> There are, however, many udānas which are found in the Vinaya- and Suttapiṭakas that have not made their way into the collection. When we examine this extraneous material we find that the majority of these udānas are not exalted utterances, as in the Udāna collection, but rather are exclamations, which, for the most part, do not form a climax in themselves, in the way the exalted udānas do, but are simply exclamations in an on-going narrative.

All the udānas of this kind that I have been able to find are collected in the Appendix. In the Jātakas many of the Bodhisatta's utterances are said to have been udānas, and they have also been collected in the same Appendix.

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<sup>3</sup> There are also 2 other udānas mentioned in the collection, which are not by the Buddha. The first was the exclamation made by Ven. Bhaddiya, expressing his happiness with the monk's life (Ud. 2-10): *Aho sukhaṃ! Aho sukhaṃ!* This udāna was also uttered by the Bodhisatta on 2 different occasions, see The Bodhisatta's Udānas in the Jātaka in the Appendix. Sakka, king of the gods, also made an udāna after giving alms to Ven. Mahākassapa (3-7): *Aho dānaṃ! Paramadānaṃ ~ Kassape suppatiṭṭhitaṃ, Aho dānaṃ! Paramadānaṃ ~ Kassape suppatiṭṭhitan-ti.*

## COLLECTION & ORGANIZATION OF THE UDĀNA

John D. Ireland in the Introduction to his translation of *The Udāna* (Kandy, 1997, pg 10), writes: Could the udānas have once existed as a collection apart from the introductory discourses, like the verses of the *Dhammapada*? In the first chapter...the udāna utterances form a group united by the common word "brahmin," which is obvious when they are read apart from the introductory discourses. So this chapter could well have been called *Brāhmaṇa-vagga*, following on from the last chapter of the *Dhammapada*... Similarly, the second chapter has the unifying theme of *sukha*: happiness, bliss. However, in the subsequent chapters there is often no discernible theme linking the utterances.

As Ireland noted the word *brahmaṇa* occurs in all the verses of the opening chapter, (1-1b, 1-2b, 1-3b, 1-4a, 1-5d, 1-6d, 1-7b, 1-8d, 1-9d, 1-10h), and so there is clearly word collocation in the udānas in this chapter. Likewise *sukha* occurs in nearly all of the verses of the second chapter (2-1aceh, 2-2abc, 2-3acdegh, 2-4a, 2-5a, 2-6a, 2-8c, 2-9b, 2-10c); it is missing from 2-7, but there its place is taken by the word *piya* (2-7af), which is related in meaning, and *piya* also occurs in the verse that follows it (2-8b), so that it may have come in to the collection through this connection.

It is odd that having seen the collocation of the verses in the first 2 chapters, that Ireland didn't note the clear collocation in the 3<sup>rd</sup> chapter, linked by the word *bhikkhu*, which occurs throughout the chapter, occurring in the following verses: 3-1a, 3-2d, 3-3d, 3-4c, 3-5c, 3-6d, 3-7a, 3-8a, 3-9d, 3-10 last verse; or in the 4<sup>th</sup> chapter where it is on the word *citta* : 4-1d, 4-2e, 4-3c, 4-4a, 4-5c, 4-6e, 4-8d, 4-9f, 4-10a. The 7<sup>th</sup> udāna in this chapter doesn't have the word *citta*, but it does have the root-connected word *cetasa* (4-7a).

If we were to give names to the first four chapters according to their word-collocation, we would then have *Brāhmaṇavagga*, *Sukhavagga*, *Bhikkhuvagga*, and *Cittavagga* . It is interesting to note that these four *vagga* titles do in fact occur in the *Dhammapada*, and it may be that what we have in the *udāna* is a fossilized remnant of a collection of verses that, as Ireland suggested, may once have stood alone.

In the following chapters there seems to be no collocation on a keyword. Still, we should note that *pāpa* occurs in 5-3d, 5-4ce, 5-6cd, 5-7bcd; and 5-4 may be connected to 5-5, by theme, as they both deal with the covering up of bad deeds. There does not seem to be collocation running through all the verses in the 6<sup>th</sup> chapter either, but *diṭṭhi* occurs in 6-6j, 6-8 (in the middle), 6-9d, 6-10h. The theme of views is also implied in 6-4 & 6-5 (see the translation), which are further linked together by having the opening 2 lines in common.

Chapter 7 has many verses dealing with the one who is everywhere free (7-7a), who has cut off the cycle (7-2a), cut off the stream (7-5d), who has no roots in the earth (7-6a), who has transcended the tether and the obstacle (7-7b), and cut off the root of craving (7-9c). Chapter 8 which begins with the well known 4 *nibbāna* suttas continues with that theme, see 8-5d, 8-6d, 8-8 2<sup>nd</sup> verse, 8-9 whole verse, and 8-10 both verses. Only 8-7 seems to stand apart from this.

It very much looks therefore that the organising principle in the 2<sup>nd</sup> half of the collection was by theme, perhaps influenced by the underlying thematic consistency in the first four chapters, that had, in fact, come about from the collocation of keywords. Another indication of this may be obtained when we examine the udānas themselves. Most of the udānas in the collection are in verse, but there are a number that are in prose. All but one of the prose udānas occur in the last four chapters (6-8, 6-10, 8-1, 8-3, 8-4; the exception is 3-10, which is discussed below). Some of these are unusual not only because they are not in verse, but because they do not appear to be udānas at all.

In the Appendix I present the udānas that are named as such found scattered throughout the Tipiṭaka. We can see from this that there are basically 2 groups of udānas. The first and most frequent is the exalted utterance, which is mainly what we have in the eponymous collection. The second group, which is by no means insignificant, is the exclamatory group of udānas, which are in prose.

The prose udānas listed above however, fit into neither of these categories. The udāna at 8-1, for example, begins as an address: *Atthi bhikkhave tad-āyatanam ...* which would suggest that this is a normal doctrinal teaching. 8-3 begins in a similar way:

*Atthi bhikkhave ajātam ...* ; and 8-4 is similarly very sober and doctrinal in exposition. All three deal with nibbāna, and I would suggest that they perhaps formed part of a group, together with 8-2, which *is* in verse, and may therefore have found their way into the collection via that connection. This may be further confirmed by the fact that all four of the nibbāna udānas have exactly the same introduction ( *nidāna* ) recorded for the sayings, which may have been applied originally only to 8-2.

The udāna at 6-8 is also in prose. In this case it seems to have very little to do with the prose introduction, and one cannot help feeling that there is some sort of mis-match here, and that the discourse has been patched together in an attempt to make a normal udāna out of it. It may be that it has been added in here owing to its theme being *diṭṭhi*, which links it to the rest of the collection in this chapter.

There are a number of complications regarding the udāna at 6-10, not the least being that the first half of the utterance is in fact metrical in structure (the metre is *Vetālīya*, though the 3<sup>rd</sup> and 4<sup>th</sup> lines are corrupt); while in the 2<sup>nd</sup> half no metre can be discerned. Clearly however the 2<sup>nd</sup> half is needed to complete the sense of the 1<sup>st</sup> half, and it cannot simply have been tagged on. Again the udāna has an underlying theme of views.

The udāna that occurs at 3.10 is also very difficult owing to the confused state in which it has been preserved, with parts of it having no discernible metre, while other portions are certainly metrical, but not necessarily in whole verses. It appears to me that the udāna falls into 3 distinct sections, the first and last of which were probably originally in verse, while the middle section is in prose. The word-collocation that joins this udāna to the others in the chapter, which is on the theme of *bhikkhu*, occurs in the 3<sup>rd</sup> section of the udāna, and it may be that these were the original verses in the collection, and that they have attracted the other two sections into the collection through the theme of *bhava* that runs throughout the udāna.

## 1: BODHIVAGGO<sup>4</sup>

### THE CHAPTER (INCLUDING THE DISCOURSES) ABOUT THE AWAKENING (TREE)

*NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA*

*REVERENCE TO HIM, THE GRACIOUS ONE, THE WORTHY ONE, THE PERFECT SAMBUDDHA*

#### 1-1: PAṬHAMABODHISUTTAṂ (1)<sup>5</sup>

#### THE FIRST DISCOURSE ABOUT THE AWAKENING (TREE)

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Uruvelāyaṃ viharati,**<sup>6</sup>

at one time the Gracious One was dwelling near Uruvelā,

**najjā Nerañjarāya tīre Bodhirukkhamūle paṭhamābhisambuddho.**

on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first (period) after attaining Awakening.

**Tena kho pana samayena Bhagavā**

Then at that time the Gracious One

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<sup>4</sup> The chapter titles in the Udāna are principally named after one (or, as here, more of the main discourses that occur in the chapter; the only exception to this being the 7<sup>th</sup> chapter *Cullavagga, the Chapter (including) the Short Discourses*.

Book, chapter, and discourse titles in Pāḷi are normally quoted in the nominative, which is the so-called label-use of the nominative; see Perniola pg. §245d. But note that in the manuscript editions of the texts the *end*-title is the rule, quoting the title at the beginning of a text is a modern felicity.

<sup>5</sup> Bodhi in the title here and in the next 2 discourses refers to the Tree of Awakening, not to the Awakening itself, as the events described herein took place some time after that momentous event. Compare 1.4 *Nigrodhasuttaṃ* (The Discourse about the Banyan Tree).

<sup>6</sup> Most of the discourses open with the same formula: *Evam me sutam: ekam samayaṃ Bhagavā....viharati*. Notice the use of the historical present, literally: ...*at one time the Gracious One...dwells*.

The accusative *ekam samayaṃ* is used with locative sense, another formula which is used just below is: *tena samayena*, which is the instrumental also used with locative meaning (cf. Kaccāyana on the instrumental §292: *Sattamyatthe ca: sattamyatthe ca tatiyāvibhatti hoti. e.g. tena kālena, tena samayena, yena kālena, yena samayena, tena kho pana samayena*).

The Commentary notes that the ancients recognise all these as having locative sense: *Porāṇā pana vaṇṇayanti – yasmiṃ samaye ti vā tena samayenā ti vā ekam samayan-ti vā abhilāpamattabhedo esa niddeso, sabbattha bhumam-eva attho ti. Tasmā ekam samayan-ti vutte pi ekasmiṃ samaye ti attho veditabbo*.

The locative in the place name which precedes the verb in these formulas is proximate, and usually means *near* (not *at* or *in*), which is more specifically stated in what follows the verb.

**sattāhaṃ ekapallaṅkena nisinno hoti<sup>7</sup> vimuttisukhapaṭisaṃvedī.**

was sitting in one cross-legged posture for seven days experiencing the happiness of freedom.

**Atha kho Bhagavā tassa sattāhassa accayena,**

Then with the passing of those seven days, the Gracious One,

**tamhā samādhimhā vuṭṭhahitvā, rattiyā paṭhamam yāmaṃ,<sup>8</sup>**

after arising from that concentration, for the first watch of the night,

**paṭtīcasamuppādam anulomaṃ<sup>9</sup> sādhukaṃ manasākāsi:**

applied his mind thoroughly to conditional origination in forward order:

**“Iti imasmiṃ sati<sup>10</sup> idaṃ hoti; imassuppādā idaṃ uppajjati,**

“This being so, that is; from the arising of this, that arises,

**yadidaṃ: avijjāpaccayā<sup>11</sup> saṅkhārā,**

that is to say: because of ignorance there are (volitional) processes,

**saṅkhārapaccayā viññāṇam,**

because of (volitional) processes: consciousness,

**viññāṇapaccayā nāmarūpam,**

because of consciousness: mind and body,

**nāmarūpapaccayā saḷāyatanaṃ,**

because of mind and body: the six sense spheres,

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<sup>7</sup> *ekapallaṅkena* is another example of an instrumental used with locative meaning. The auxillary verb together with the past participle (*nisinno hoti*) is used in much the same way as the similar construction in the translation: *was sitting*; notice that *hoti* is often used as an auxilliary giving durative sense to the main verb.

<sup>8</sup> The Commentary explains *rattiyā* here as a genitive; and *paṭhamam* as the accusative of duration: *rattiyā ti avayavasambandhe sāmivacanaṃ; paṭhaman-ti accantasamīyogattā upayogavacanaṃ*.

<sup>9</sup> *Anuloma* literally: along the hair (or grain); as opposed to *paṭiloma* (see next discourse), against the hair (or grain).

<sup>10</sup> Locative absolute construction, giving conditional sense, Syntax §184b.i.

<sup>11</sup> *Paccayā* is an ablative functioning as an adverb here, and is really a periphrasis, where the same meaning could have been expressed by the ablative case-ending; the case ending implied in the first half of the compound is the genitive, which is the normal construction when these sort of words (*-paccayā, -hetu, -kāraṇā*) occur as post-positions. The same construction occurs in Sanskrit, see Syntax § 122, d.

The Commentary takes *sambhavanti* which occurs at the end of the passage as applying to all the terms but it seems to me that this part of the formula corresponds to the first part of the statement in brief, made above: *This being so, that is*, being parallel to: *because of ignorance there are (volitional) processes*; with *honti* being understood.

**saḷāyatanapaccayā phasso,**

because of the six sense spheres: contact,

**phassapaccayā vedanā,**

because of contact: feeling,

**vedanāpaccayā taṇhā,**

because of feeling: craving,

**taṇhāpaccayā upādānaṃ,**

because of craving: attachment,

**upādānapaccayā bhavo,**

because of attachment: continuation,

**bhavapaccayā jāti,**

because of continuation: birth,

**jātipaccayā jarāmaraññaṃ,**

because of birth: old age, death,

**soka-parideva-dukkha-domanass-upāyāsā<sup>12</sup> sambhavanti,**

grief, lamentation, pain, sorrow, and despair (all) arise,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hotī” ti.**

and so there is an origination of this whole mass of suffering.”

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ<sup>13</sup> imaṃ udānaṃ udānesi:<sup>14</sup>**

on that occasion uttered this exalted utterance:

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<sup>12</sup> The elements in this compound are grouped and ordered according to the waxing syllable principle, so we have to understand *soka-parideva-* (2, 4) as one group; and *-dukkha-domanass-upāyāsa* (2, 3, 4) as a second group.

<sup>13</sup> Locative absolute, with temporal sense (Syntax, § 183), an idiom which can be matched in the translation.

<sup>14</sup> *Udāna*, from *ud*, up, out + *√an*, to breathe out. The verb is used with the cognate accusative, a common construction in Pāḷi, which cannot be reproduced in English which normally avoids such internal repetition.

**“Yadā have pātubhavanti dhammā**  
“When (the nature of) things becomes really manifest

**Ātāpino jhāyato brāhmaṇassa,**  
To the ardent meditating brāhmaṇa,

**Athassa kaṅkhā vapayanti sabbā,**  
Then all his doubts disappear,

**Yato pajānāti sahetudhamman”-ti.<sup>15</sup>**  
Since he knows (the nature of a) thing and its cause.”

## 1-2: DUTIYABODHISUTTAM (2)

### THE SECOND DISCOURSE ABOUT THE AWAKENING (TREE)

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Uruvelāyaṃ viharati,**  
at one time the Gracious One was dwelling near Uruvelā,

**najjā Nerañjarāya tīre Bodhirukkhamūle paṭhamābhisambuddho.**  
on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first  
(period) after attaining Awakening.

**Tena kho<sup>16</sup> pana samayena Bhagavā**  
Then at that time the Gracious One

**sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.**  
was sitting in one cross-legged posture for seven days experiencing the happiness of  
freedom.

**Atha kho Bhagavā tassa sattāhassa accayena,**  
Then with the passing of those seven days, the Gracious One,

**tamhā samādhimhā vuṭṭhahitvā, rattiyaṃ majjhimam yāmaṃ,**  
after arising from that concentration, for the middle watch of the night,

**paṭiccasamuppādaṃ paṭilomaṃ sādhukaṃ manasākāsi:**  
applied his mind thoroughly to conditional origination in reverse order:

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<sup>15</sup> We might have expected a plural form here in agreement with *dhammā* in the first line. In the next verse *paccayānaṃ* in the corresponding line *is* plural.

<sup>16</sup> Note that *kho*, as in *atha kho*, or *tena kho*, etc. is simply a disjunctive, signifying that a new thought sequence has begun, and therefore cannot be translated.

**“Iti imasmiṃ asati idaṃ na hoti; imassa nirodhā idaṃ nirujjhati,**

“This not being so, that is not; from the ceasing of this, that ceases,

**yadidaṃ: avijjānirodhā saṅkhāranirodho,**

that is to say: from the cessation of ignorance, there is the cessation of (volitional) processes,

**saṅkhāranirodhā viññāṇanirodho,**

from the cessation of (volitional) processes, the cessation of consciousness,

**viññāṇanirodhā nāmarūpanirodho,**

from the cessation of consciousness, the cessation of mind and body,

**nāmarūpanirodhā saḷāyatanaṇirodho,**

from the cessation of mind and body, the cessation of the six sense spheres,

**saḷāyatanaṇirodhā phassanirodho,**

from the cessation of the six sense spheres, the cessation of contact,

**phassanirodhā vedanānirodho,**

from the cessation of contact, the cessation of feeling,

**vedanānirodhā taṇhānirodho,**

from the cessation of feeling, the cessation of craving,

**taṇhānirodhā upādānaṇirodho,**

from the cessation of craving, the cessation of attachment,

**upādānaṇirodhā bhavaṇirodho,**

from the cessation of attachment, the cessation of continuation,

**bhavaṇirodhā jātinirodho,**

from the cessation of continuation, the cessation of birth,

**jātinirodhā jarāmaraṇaṃ,**

from the cessation of birth, old age, death,

**soka-parideva-dukkha-domāṇassa-upāyāsā nirujjhanti,**

grief, lamentation, pain, sorrow, and despair (all) cease,

**evam-etassa kevalassa dukkhakkhandhassa nirodho hotī” ti.**

and so there is a cessation of this whole mass of suffering.”



**Atha kho Bhagavā, etam-attham veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yadā have pātubhavanti dhammā**

“When (the nature of) things becomes really manifest

**Ātāpino jhāyato brāhmaṇassa,**

To the ardent meditating brāhmaṇa,

**Athassa kaṅkhā vapayanti sabbā,**

Then all his doubts disappear,

**Yato khayam paccayānaṃ avedī” ti.**

Since the destruction of causes has been understood.”

### **1-3: TATIYABODHISUTTAM (3)**

#### **THE THIRD DISCOURSE ABOUT THE AWAKENING (TREE)**

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Uruvelāyaṃ viharati,**

at one time the Gracious One was dwelling near Uruvelā,

**najjā Nerañjarāya tīre Bodhirukkhamūle paṭhamābhisambuddho.**

on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first (period) after attaining Awakening.

**Tena kho pana samayena Bhagavā**

Then at that time the Gracious One

**sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.**

was sitting in one cross-legged posture for seven days experiencing the happiness of freedom.

**Atha kho Bhagavā tassa sattāhassa accayena,**

Then with the passing of those seven days, the Gracious One,

**tamhā samādhimhā vuṭṭhahitvā, rattiyā pacchimaṃ yāmaṃ,**

after arising from that concentration, for the last watch of the night,

**paṭiccasamuppādaṃ anulomapaṭilomaṃ sādhukaṃ manasākāsi:**

applied his mind thoroughly to conditional origination in forward and reverse order:

**“Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati,**

“This being so, that is; from the arising of this, that arises,

**imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,**

this not being so, that is not; from the ceasing of this, that ceases,

**yadidaṃ: avijjāpaccayā saṅkhārā,**

that is to say: because of ignorance there are (volitional) processes,

**saṅkhārapaccayā viññāṇaṃ,**

because of (volitional) processes: consciousness,

**viññāṇapaccayā nāmarūpaṃ,**

because of consciousness: mind and body,

**nāmarūpapaccayā saḷāyatanaṃ,**

because of mind and body: the six sense spheres,

**saḷāyatanaṃ paccayā phasso,**

because of the six sense spheres: contact,

**phassapaccayā vedanā,**

because of contact: feeling,

**vedanāpaccayā taṇhā,**

because of feeling: craving,

**taṇhāpaccayā upādānaṃ,**

because of craving: attachment,

**upādānapaccayā bhavo,**

because of attachment: continuation,

**bhavapaccayā jāti,**

because of continuation: birth,

**jātipaccayā jarāmaraṇaṃ,**

because of birth: old age, death,

**soka-parideva-dukkha-domāṣa-samudaya-sambhavanti,**

grief, lamentation, pain, sorrow, and despair (all) arise,

**evam-etassa kevalassa dukkhakkhandhassa samudayo hoti ti.**

and so there is an origination of this whole mass of suffering.

**Avijjāya tveva asesavirāṇanirodhā saṅkhāranirodho,**

But from the complete fading away and cessation of ignorance, there is the cessation of (volitional) processes,

**saṅkhāranirodhā viññāṇanirodho,**

from the cessation of (volitional) processes, the cessation of consciousness,

**viññāṇanirodhā nāmarūpanirodho,**

from the cessation of consciousness, the cessation of mind and body,

**nāmarūpanirodhā saḷāyatanirodho,**

from the cessation of mind and body, the cessation of the six sense spheres,

**saḷāyatanirodhā phassanirodho,**

from the cessation of the six sense spheres, the cessation of contact,

**phassanirodhā vedanānirodho,**

from the cessation of contact, the cessation of feeling,

**vedanānirodhā taṇhānirodho,**

from the cessation of feeling, the cessation of craving,

**taṇhānirodhā upādānanirodho,**

from the cessation of craving, the cessation of attachment,

**upādānanirodhā bhavanirodho,**

from the cessation of attachment, the cessation of continuation,

**bhavanirodhā jātinirodho,**

from the cessation of continuation, the cessation of birth,

**jātinirodhā jarāmarañam,**

from the cessation of birth, old age, death,

**soka-parideva-dukkha-domāṇassupāyāsā nirujjhanti,**

grief, lamentation, pain, sorrow, and despair (all) cease,

**evam-etassa kevalassa dukkhakkhandhassa nirodho hotī” ti.**

and so there is a cessation of this whole mass of suffering.”

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yadā have pātubhavanti dhammā**  
“When (the nature of) things becomes really manifest

**Ātāpino jhāyato brāhmaṇassa,**  
To the ardent meditating brāhmaṇa,

**Vidhūpayam tiṭṭhati Mārasenam,**  
He dwells dispelling Māra’s army,

**Suriyo va<sup>17</sup> obhāsayam-antaḷikkhan”-ti.**  
As the sun (dwells) lighting up the firmament.”

#### **1-4: NIGRODHASUTTAM (4)** THE DISCOURSE ABOUT THE BANYAN (TREE)

**Evam me sutam:**  
Thus I heard:

**ekam samayam Bhagavā Uruvelāyam viharati,**  
at one time the Gracious One was dwelling near Uruvelā,

**najjā Nerañjarāya tīre Ajapālanigrodhamūle paṭhamābhisambuddho.**  
on the bank of the river Nerañjarā, at the root of the Goatherds’ Banyan tree, in the first (period) after attaining Awakening.

**Tena kho pana samayena Bhagavā**  
Then at that time the Gracious One

**sattāham ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṁvedī.**  
was sitting in one cross-legged posture for seven days experiencing the happiness of freedom.

**Atha kho Bhagavā tassa sattāhassa accayena**  
Then with the passing of those seven days, the Gracious One

**tamhā samādhimhā vuṭṭhāsi.**  
arose from that concentration.

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<sup>17</sup> The Commentary here takes *va* as *eva* rather than the more natural *iva*. But this can hardly be maintained when we require a word indicating the simile anyway.

**Atha kho aññataro huhuñkajātiko brāhmaṇo**

Then a certain brāhmaṇa who was by nature a grumbler

**yena Bhagavā tenupasaṅkami,**<sup>18</sup>

went to the Gracious One,

**upasaṅkamitvā, Bhagavatā saddhiṃ sammodi.**

and after going, he exchanged greetings with the Gracious One.

**Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi.**

After exchanging courteous talk and greetings, he stood on one side.

**Ekamantaṃ ṭhito**<sup>19</sup> **kho so brāhmaṇo Bhagavantaṃ etad-avoca:**

While stood on one side that brāhmaṇa said this to the Gracious One:

**“Kittāvatā nu kho bho Gotama brāhmaṇo hoti?**

“To what extent, dear Gotama, is one a brāhmaṇa?

**Katame ca pana brāhmaṇakaraṇā dhammā?” ti**

And again what things make one a brāhmaṇa?”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yo brāhmaṇo bāhitapāpadhammo,**<sup>20</sup>

“That brāhmaṇa who has removed bad things,

**Nihuhuñko nikkasāvo yatatto,**

Not grumbling, free from blemish, self-restrained,

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<sup>18</sup> This construction *yena <person (or place)> tenupasaṅkami* is an idiom, meaning literally: *by where the < person (or place)> was, by there he approached*.

For a study of these approach formulas (based on Dīghanikāya) see Mark Allon, *Style and Function* (Tokyo, 1997).

<sup>19</sup> Notice the complex repetition of the cognates in the last three sentences: first the finite followed by the absolutive ...*upasaṅkami, upasaṅkamitvā*... ; then the finite followed by the future passive participle ...*sammodi. Sammodanīyaṃ*... ; and lastly the adverb and finite verb followed by adverb and past participle ...*ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito*... This complex internal repetition is a characteristic of the prose sections of the texts, and goes a long way to define the rhythm of the prose.

<sup>20</sup> There is a word play here between *brāhmaṇo & bāhita-*, which is almost lost with the Sanskritisation of *brāhmaṇo*, which re-introduces the *-r-* element, which must have been missing in the original dialect. The word play is even more obscured in the Udānavarga version (33-13), where *bāhita-* has become *vāhita-*. The same word play occurs in the udāna in the following discourse also.

**Vedantagū vusitabrahmacariyo,**  
With perfect understanding, (and) the spiritual life accomplished,

**Dhammena so Brahmvādāṃ vadeyya,**<sup>21</sup>  
Righteously he might speak a word about the Brahman,

**Yassussadā**<sup>22</sup> **natthi kuhiñci loke” ti.**  
For him there is no arrogance anywhere in the world.”

## **1-5: THERASUTTAM (5)** THE DISCOURSE ABOUT THE ELDERS

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā ca Sāriputto,**  
Then at that time venerable Sāriputta,

**āyasmā ca Mahāmoggallāno, āyasmā ca Mahākassapo,**  
venerable Mahāmoggallāna, venerable Mahākassapa,

**āyasmā ca Mahākaccāyano, āyasmā ca Mahākoṭṭhito,**  
venerable Mahākaccāyana, venerable Mahākoṭṭhita,

**āyasmā ca Mahākappino, āyasmā ca Mahācundo,**  
venerable Mahākappina, venerable Mahācunda,

**āyasmā ca Anuruddho, āyasmā ca Revato,**  
venerable Anuruddha, venerable Revata,

**āyasmā ca Nando**<sup>23</sup> **yena Bhagavā tenupasaṅkamimsu.**  
and venerable Nanda went to the Gracious One.

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<sup>21</sup> Another word play, this time having reference to the Brāhmaṇical doctrine of the impersonal Brahman, as found in the Upaniṣads.

<sup>22</sup> *Ussada* is from *ussīdati*, to raise oneself up. It seems preferable to take the word as being used in an ethical sense.

<sup>23</sup> *Ānando* in BJT. *Nando* in ChS, which is to be preferred, as all the bhikkhus who are named are *Arahants* (*Brāhmaṇas*), while *Ānanda* was still a *sekha* (trainee).

**Addasā kho Bhagavā te āyasmante dūrato<sup>24</sup> va āgacchante,**

The Gracious One saw those venerable ones coming while still far away,

**disvāna, bhikkhū āmantesi:**

and having seen (them), he addressed the monks (saying):

**“Ete bhikkhave brāhmaṇā āgacchanti;**

“These brāhmaṇas are coming, monks;

**ete bhikkhave brāhmaṇā āgacchantī” ti.<sup>25</sup>**

these brāhmaṇas are coming, monks.”

**Evaṃ vutte, aññataro brāhmaṇajātiko bhikkhu,**

After that was said, a certain monk who was a brāhmaṇa by birth,

**Bhagavantam etad-avoca:**

said to the Gracious One:

**“Kittāvatā nu kho bho Gotama brāhmaṇo hoti?**

“To what extent, dear Gotama, is one a brāhmaṇa?

**Katame ca pana brāhmaṇakaraṇā dhammā?” ti**

And again what things make one a brāhmaṇa?”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Bāhivā pāpake dhamme, ye caranti sadā satā,**

Those who, having removed bad things, live always mindful,

**Khīṇasaṃyojanā Buddhā,<sup>26</sup> te ve lokasmiṃ brāhmaṇā” ti.**

The Buddhas who have destroyed the fetters, truly they are brāhmaṇas in the world.”

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<sup>24</sup> Wijesekera, Syntax §131c has shown that *dūrato* in these contexts does not mean *from afar* (which makes it sound like they had come a long way, but *while they were still a distance away* (from him), which I follow in the translation here.

<sup>25</sup> Repetition as here is a common form of emphasis in the Pāli discourses.

<sup>26</sup> *Buddha* is applied here to all who have attained Awakening: disciples, individual Buddhas, and Perfect Sambuddhas.

**1-6: KASSAPASUTTAM (6)**  
**THE DISCOURSE ABOUT KASSAPA**

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Rājagahe viharati,**  
at one time the Gracious One was dwelling near Rājagaha,

**Veḷuvane Kalandakanivāpe.**<sup>27</sup>  
in Bamboo Wood, at the Squirrels' Feeding Place.

**Tena kho pana samayena āyasmā Mahākassapo**  
Then at that time venerable Mahākassapa

**Pipphaliguhāyaṃ viharati, ābādhiko dukkhito bāḷhagilāno.**  
was dwelling in the Pepper Cave, and was afflicted, suffering, and very sick.

**Atha kho āyasmā Mahākassapo aparena samayena**  
Then venerable Mahākassapa at another time

**tamhā ābādhā vuṭṭhāsi.**  
arose from that affliction.

**Atha kho āyasmato Mahākassapassa**  
° Then this occurred to venerable Mahākassapa

**tamhā ābādhā vuṭṭhitassa etad-ahosi:**<sup>28</sup>  
when he arose from that affliction:

**“Yannūnāhaṃ Rājagahaṃ piṇḍāya paviseyyan”-ti.**  
“Well now, I should enter Rājagaha for alms.”

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<sup>27</sup> Dr. Mark Allon points out in *Style and Function* that the openings of the discourses often have a rhythmic structure (which he calls "loose veḍha" (e.g. pg. 246), but which I think would be better termed prose gaṇa). If we read *mē* (which for syntactic reasons is preferable to Allon's reading *sutam*), the opening in this discourse can be scanned as follows:

---|○○---|---|○○---|○○---|○○---|○○---|○○  
*Evaṃ mē sutam: ekaṃ samayaṃ Bhagavā Rājagahe viharati*  
---|○○---|○○---|○○---|  
*Veḷuvane Kalandakanivāpe.*

It should be noted, however, that not all the openings scan as well as this.

<sup>28</sup> *etad-ahosi*, *this occurred*, is an idiom, more literally: *this was to venerable Mahākassapa*.



**Tena kho pana samayena**

Then at that time

**pañcamattāni devatāsātāni<sup>29</sup> ussukkaṃ āpannāni honti**

five hundred devatās were ready and eager

**āyasmato Mahākassapassa piṇḍapāṭapaṭilābhāya.<sup>30</sup>**

to offer almsfood to venerable Mahākassapa.

**Atha kho āyasmā Mahākassapo**

But venerable Mahākassapa,

**tāni pañcamattāni devatāsātāni paṭikkhipitvā,**

after refusing those five hundred devatās,

**pubbanhasamayam<sup>31</sup> nivāsetvā, pattacīvaram-ādāya,**

having dressed in the morning time, after picking up his bowl and robe,

**Rājagahaṃ piṇḍāya pāvisi,**

entered Rājagaha for alms,

**yena daḷiddavisikhā kapaṇavisikhā pesakāraṇavisikhā.**

(going) to the poor streets, to the wretched streets, to the weaver's streets.

**Addasā kho Bhagavā āyasmantaṃ Mahākassapaṃ**

The Gracious One saw venerable Mahākassapa

**Rājagahe piṇḍāya carantaṃ,**

walking for alms in Rājagaha,

**yena daḷiddavisikhā kapaṇavisikhā pesakāraṇavisikhā.**

(going) to the poor streets, to the wretched streets, to the weaver's streets.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

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<sup>29</sup> The splitting of the numerals as here ...*pañca*... ...*satāni*... is a characteristic of these constructions, perhaps used for emphasis.

<sup>30</sup> This is a dative of purpose used in the sense of the infinitive, which occurs quite frequently in the texts; it normally has the dative ending in *-āya*.

<sup>31</sup> The accusative here overlaps with the locative in meaning. Similarly with *Rājagahaṃ* below, where we may translate: *entered into Rājagaha for alms*.

Note also that *piṇḍāya* is an infinitive-like dative of purpose, Commentary: *piṇḍāya pāvisi ti piṇḍapāṭatthāya pāvisi*.

“**Anaññaposiṃ aññātaṃ,<sup>32</sup> dantaṃ sāre patiṭṭhitaṃ,**

“Not nourishing another, well-known, controlled, established in the essential,

**Khīṇāsavaṃ<sup>33</sup> vantadosaṃ: tam-ahaṃ brūmi brāhmaṇaṃ”-ti.**

With pollutants destroyed, rid of faults: him I call a brāhmaṇa.”

## 1-7: PĀVĀSUTTAM (7) THE DISCOURSE ABOUT PĀVĀ

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Pāvāyaṃ viharati,**

at one time the Gracious One was dwelling near Pāvā,

**Ajakalāpake Cetiye, Ajakalāpakassa yakkhassa bhavane.**

near the Flock of Goats Shrine, at the domicile of the Flock of Goats yakkha.

**Tena kho pana samayena Bhagavā,**

Then at that time the Gracious One,

**rattandhakāratimisāyaṃ, abbhokāse nisinno hoti,**

in the darkness of the night, was sitting in the open air,

**devo<sup>34</sup> ca ekam-ekaṃ phusāyati.**

and the sky-god was raining lightly drop by drop.

**Atha kho Ajakalāpako yakkho**

Then the Flock of Goats yakkha

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<sup>32</sup> The Commentary states that *anaññaposiṃ* here can also mean *not nourished by another*, though it is hard to see how such an epithet can apply to an almsman! The Commentary defines *aññāta* as meaning either *well-known*, or its opposite, *unknown*! Udānavarga (33-23) reads: *Ananyapoṣī hy ājñātā*, which suggests that the Sanskrit redactor(s) understood that the first meaning was the original.

<sup>33</sup> *Āsava* is literally an outflow or overflow; *pollutant*, which is the translation adopted here, is semantically identical in meaning, from Latin *polluere*, to wash over, to defile.

<sup>34</sup> *Deva* is used in the Mahābhārata as a name of Indra, in his role of god of the sky, and giver of rain, and that is clearly the sense here. See SED under the entry *deva*.

**Bhagavatā bhayaṃ chambhitattaṃ lomahaṃsaṃ uppādetukāmo,**<sup>35</sup>  
desiring to give rise to fear, terror, and horror in the Gracious One,

**yena Bhagavā tenupasaṅkami,**  
went to the Gracious One,

**upasaṅkamitvā, Bhagavato avidūre tikkhattum:**  
and after going, not far away from the Gracious One three times (he called out):

**“Akkulo pakkulo” ti**<sup>36</sup> **akkulapakkulikaṃ akāsi,**  
“Confusion, great confusion”, and he made a great confusion,

**“Eso te samaṇa pisāco!” ti**  
“This is a demon for you, ascetic!”

**Atha kho Bhagavā, etam-atthaṃ viditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Yadā sakesu dhammesu pāragu hoti brahmaṇo,**  
“He is a brāhmaṇa when he has gone beyond in regard to his own things,

**Atha etaṃ pisācañ-ca pakkulañ-cātivattatī” ti.**  
Then has he transcended this demon and the great confusion.”

## **1-8: SAṄGĀMAJĪSUTTAM (8)** THE DISCOURSE ABOUT SAṄGĀMAJĪ

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Saṅgāmajī**  
Then at that time venerable Saṅgāmajī

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<sup>35</sup> °*kāma* is often combined with the infinitive (here *uppādetum* + *kāma*), giving the sense of *desiring to do* (something or other).

<sup>36</sup> These words are probably to be derived from *ākula*, meaning *confusion*; but they may simply be exclamations having the same meaning.

**Sāvatthim anuppatto hoti Bhagavantam dassanāya.**<sup>37</sup>  
had arrived at Sāvatthī to see the Gracious One.

**Assosi kho āyasmato Saṅgāmajissa purāṇadutiyikā:**<sup>38</sup>  
Venerable Saṅgāmajī's former wife heard:

**“Ayyo kira Saṅgāmajī Sāvatthim anuppatto” ti,**  
“Master Saṅgāmajī it seems has arrived at Sāvatthī”,

**sā dārakam**<sup>39</sup> **ādāya Jetavanam agamāsi.**  
and taking her little boy she went to Jeta's Wood.

**Tena kho pana samayena āyasmā Saṅgāmajī**  
Then at that time venerable Saṅgāmajī

**aññatarasmiṃ rukkhamūle divāvihāraṃ nisinno hoti.**  
was dwelling for the day sat at the root of a certain tree.

**Atha kho āyasmato Saṅgāmajissa purāṇadutiyikā**  
Then venerable Saṅgāmajī's former wife

**yenāyasmā Saṅgāmajī tenupasaṅkami,**  
went to venerable Saṅgāmajī,

**upasaṅkamtivā, āyasmantaṃ Saṅgāmajim etad-avoca:**  
and after going, she said to venerable Saṅgāmajī:

**“Khuddaputtāmi samaṇa posa man”-ti.**  
“I have a little son, ascetic, you must take care of me.”

**Evam vutte, āyasmā Saṅgāmajī tuṇhī ahosi.**  
After that was said, venerable Saṅgāmajī was silent.

**Dutiyam-pi kho āyasmato Saṅgāmajissa purāṇadutiyikā**  
For a second time venerable Saṅgāmajī's former wife

**āyasmantaṃ Saṅgāmajim etad-avoca:**  
said to venerable Saṅgāmajī:

**“Khuddaputtāmi samaṇa posa man”-ti.**  
“I have a little son, ascetic, you must take care of me.”

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<sup>37</sup> Another, and very frequent, use of the infinitive-like dative: *had arrived at Sāvatthī in order to see (or, for the purpose of seeing) the Gracious One.*

<sup>38</sup> More literal than *former wife* would be *former second*, but it is unidiomatic in English.

<sup>39</sup> *dāraka* is a masculine form (fem = *dārikā*), and means specifically *little boy*.

**Dutiyam-pi kho āyasmā Saṅgāmajī tuṇhī ahosi.**

For a second time venerable Saṅgāmajī was silent.

**Tatīyam-pi kho āyasmato Saṅgāmajissa purāṇadutiyikā**

For a third time venerable Saṅgāmajī's former wife

**āyasmantaṃ Saṅgāmajim etad-avoca:**

said to venerable Saṅgāmajī:

**“Khuddaputtāmhī samaṇa posa man”-ti.**

“I have a little son, ascetic, you must take care of me.”

**Tatīyam-pi kho āyasmā Saṅgāmajī tuṇhī ahosi.**

For a third time venerable Saṅgāmajī was silent.

**Atha kho āyasmato Saṅgāmajissa purāṇadutiyikā,**

Then venerable Saṅgāmajī's former wife,

**taṃ dārakaṃ āyasmato Saṅgāmajissa purato nikkhipitvā pakkāmi:**

having put the boy down in front of venerable Saṅgāmajī, went away, (saying):

**“Esa te samaṇa putto posa nan”-ti.**

“This is your son, ascetic, you must take care of him.”

**Atha kho āyasmā Saṅgāmajī taṃ dārakaṃ neva olokesi, na pi ālapi.**

But venerable Saṅgāmajī did not look at the boy, nor did he speak (to him).

**Atha kho āyasmato Saṅgāmajissa purāṇadutiyikā**

Then venerable Saṅgāmajī's former wife

**avidūraṃ gantvā, apalokentī addasa<sup>40</sup> āyasmantaṃ Saṅgāmajim**

having gone not far away, looking round saw that venerable Saṅgāmajī

**taṃ dārakaṃ neva olokentaṃ na pi ālapantaṃ.**

was neither looking at the boy, nor was he speaking (to him).

**Disvānassa etad-ahosi:**

Having seen (that) this occurred to her:

**“Na cāyaṃ samaṇo puttena pi atthiko” ti.<sup>41</sup>**

“This ascetic does not even have need of a son.”

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<sup>40</sup> Notice we get three verbs in a row here, an absolutive, a present participle, and a finite aorist.

<sup>41</sup> *atthika* is often constructed with the instrumental as object, but having genetical sense.

**Tato paṭinivattitvā dārakaṃ ādāya pakkāmi.**

Therefore, after turning back and taking the boy, she went away.

**Addasā kho Bhagavā dibbena cakkhunā**

The Gracious One saw with the divine-eye

**visuddhena atikkantamānusakena,**

which is purified, and surpasses that of (normal) men,

**āyasmato Saṅgāmajissa purāṇadutiyikāya evarūpaṃ vipākāraṃ.<sup>42</sup>**

that venerable Saṅgāmajī's former wife had such bad manners.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Āyantiṃ nābhinandati, pakkamantiṃ na socati,**

“In (her) coming he does not rejoice, in (her) leaving he does not grieve,

**Saṅgā Saṅgāmajim<sup>43</sup> muttaṃ: tam-ahaṃ brūmi brāhmaṇaṃ”-ti.<sup>44</sup>**

Saṅgāmajī ‘Victorious in Battle’, free from the shackle: him I call a brāhmaṇa.”

## **1-9: JAṬILASUTTAM (9)**

### **THE DISCOURSE ABOUT THOSE WITH KNOTTED HAIR**

**Evaṃ me suttaṃ:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Gayāyaṃ viharati Gayāsīse.**

at one time the Gracious One was dwelling near Gayā, on Gayā Peak.

**Tena kho pana samayena sambahulā jaṭilā,**

Then at that time many knotted-haired ascetics,

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<sup>42</sup> PED gives only the meaning: *change, mutation, alteration* for *vippakāra*, but SED (s.v. *viprakāra*) says: *treating with disrespect...* which seems more appropriate here.

<sup>43</sup> There is a play on the (unrelated) words *saṅga* and *Saṅgāmajī*, though one might have thought a play on the meaning of the name itself would have been more apt.

<sup>44</sup> The use of the double accusative in the last line, where *brāhmaṇaṃ* is being used predicatively of *tam* is peculiar to the gāthā language; see Syntax §58b.

**sītāsu Hemantikāsu rattīsu antaraṭṭhake<sup>45</sup> himapātasamaye,**  
in the cold Winter nights, in between ‘the eights’, at the time of the snowfall,

**Gayāyaṃ ummujjanti pi, nimujjanti pi,**  
in the Gayā (river), were plunging out, and plunging in,

**ummujjanimujjam-pi karonti,**  
were plunging out and in,

**osiñcanti pi, aggim-pi juhanti: “Iminā suddhī” ti.**  
were sprinkling (water), and were offering the fire sacrifice, (thinking): “Through this there is purity.”

**Addasā kho Bhagavā te sambahule jaṭile,**  
The Gracious One saw that those many knotted-haired ascetics,

**sītāsu Hemantikāsu rattīsu antaraṭṭhake himapātasamaye,**  
in the Winter nights, in between ‘the eights’, at the time of the snowfall,

**Gayāyaṃ ummujjante pi, nimujjante pi,**  
in the Gayā (river), were plunging out and plunging in,

**ummujjanimujjaṃ karonte pi,**  
were plunging out and in,

**osiñcante pi, aggim-pi juhante: “Iminā suddhī” ti.**  
were sprinkling (water), and were offering the fire sacrifice, (thinking): “Through this there is purity.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

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<sup>45</sup> "The eights" (*aṭṭhakā*) refers to the eighth day after 3 of the Full Moons in Hemanta, i.e. at the coldest time of the year, at which times there were festivals when the *brāhmaṇas* worshipped their ancestors (see SED, *aṣṭakā*). *Antaraṭṭhake* therefore means between these times. See BHSD, s.v. *aṣṭaka-rātri* (on Lalitavistara 251.6) and CPD s.v. *aṭṭhakā*, *anatraṭṭhaka*. The Commentary says that *aṭṭhakā* means the last four days in *Māgha* and the first four in *Phagguṇa*, in the season of *Sisira*, which shows an unexpected ignorance of brāhmaṇical festivals, and is certainly wrong.

**“Na udakena suci hoti - bahvettha nahāyatī jano!**  
“Not through water is there purity - many people bathe here!

**Yamhi saccañ-ca Dhammo ca, so sucī so ca brāhmaṇo” ti.**  
In whom there is truth and Dhamma, he is pure, and he is a brāhmaṇa.”

## **1-10: BĀHIYASUTTAM (10)** THE DISCOURSE ABOUT BĀHIYA

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena Bāhiyo<sup>46</sup> Dārucīriyo**  
Then at that time Bāhiya of the Bark Robe

**Suppārake paṭivasati samuddatīre,**  
was living near Suppāraka, on the bank of the ocean,

**sakkato garukato mānito pūjito apacito,**  
being venerated, respected, revered, honoured, esteemed,

**lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**  
in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick.

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<sup>46</sup> There appears to be another version of Bāhiya’s story at Bāhiyasuttam (SN 35:89). There a certain Bāhiya is given the catechism on the impermanence of the eye and forms, etc. after which he becomes an arahant.

SA doesn’t comment on the discourse, and although the sutta doesn’t specify that the Bāhiya in that sutta is known as Dārucīriyo, it should be noted that the sutta directly follows one in which Ven. Puṇṇa returns to his home town of Sunāparanta, the capital of which was Suppāraka.



**Atha kho Bāhiyassa Dārucīriyassa rahogatassa paṭisallīnassa,**<sup>47</sup>

Then when Bāhiya of the Bark Robe had gone into hiding, into seclusion,

**evaṃ cetaso parivitaṅko udapādi:**

this reflection arose in his mind:

**“Ye ca kho keci loke Arahanto vā,**

“Among those in the world who are Worthy Ones,

**Arahattamaggaṃ vā samāpannā, ahaṃ tesam-aññataro” ti.**<sup>48</sup>

or have entered the path to Worthiness, I am one of them.”

**Atha kho Bāhiyassa Dārucīriyassa purāṇasālohitā devatā,**

Then a devatā, who was a former blood-relative of Bāhiya of the Bark Robe,

**anukampikā atthakāmā,**

being compassionate and desiring his welfare,

**Bāhiyassa Dārucīriyassa cetasā cetoparivitaṅkam-aññāya,**

knowing with his mind the reflection in the mind of Bāhiya of the Bark Robe,

**yena Bāhiyo Dārucīriye tenupasaṅkami,**

went to Bāhiya of the Bark Robe,

**upasaṅkamitvā, Bāhiyaṃ Dārucīriyaṃ**<sup>49</sup> **etad-avoca:**

and after going, he said this to Bāhiya of the Bark Robe:

**“Neva kho tvaṃ Bāhiya Arahā.**

“You are certainly not a Worthy One, Bāhiya.

**Nāpi Arahattamaggaṃ vā samāpanno.**

Nor have you entered the path to Worthiness.

**Sāpi te paṭipadā natthi yāya vā tvaṃ Arahā assa,**

This practice of yours is not one whereby you could be a Worthy One,

**Arahattamaggaṃ vā samāpanno” ti.**

or one who has entered the path to Worthiness.”

**“Atha ko carahi sadevake loke Arahanto vā,**

“Then who now in this world with its devas are Worthy Ones,

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<sup>47</sup> This is a genitive absolute expression with durative sense, which occurs quite frequently.

<sup>48</sup> Ireland takes this as a question, though there is no question word in the sentence.

<sup>49</sup> Note that to avoid using the personal pronoun, the proper name is used altogether three times in this one short sentence. It appears to be characteristic of Indian languages to avoid the personal pronoun when speaking about someone definite.

**Arahattamaggaṃ vā samāpanno?” ti.**  
or have entered the path to Worthiness?”

**“Atthi Bāhiya uttaresu janapadesu Sāvattthī nāma nagaram.**  
“There is, Bāhiya, in the northern countries a city by the name of Sāvattthī.

**Tattha so Bhagavā etarahi viharati Arahāṃ Sammāsambuddho.**  
There the Gracious One dwells at the present time who is a Worthy One, a Perfect Sambuddha.

**So hi Bāhiya Bhagavā Arahā ceva, Arahattāya ca Dhammaṃ desetī” ti.**  
He, Bāhiya, the Gracious One, is certainly a Worthy One, and teaches the Dhamma for (attaining) Worthiness.”

**Atha kho Bāhiyo Dārucīriyo tāya devatāya saṃvejito,**  
Then Bāhiya of the Bark Robe being greatly moved by that devatā,

**tāvad-eva Suppārakā pakkāmi sabbattha ekarattiparivāseṇa,**<sup>50</sup>  
immediately went away from Suppāraka, and staying (for only) one night in every place,

**yena Sāvattthiṃ Jetavanaṃ Anāthapiṇḍikassa ārāmo tenupasaṅkami.**<sup>51</sup>  
went to Sāvattthī, Jeta’s Wood, and to Anāthapiṇḍika’s monastery.

**Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.**  
Then at that time many monks were walking (in meditation) in the open air.

**Atha kho Bāhiyo Dārucīriyo yena te bhikkhū tenupasaṅkami,**  
Then Bāhiya of the Bark Robe went to those monks,

**upasaṅkamitvā, te bhikkhū etad-avoca:**  
and after going, he said this to those monks:

**“Kahannu kho bhante etarahi so Bhagavā viharati,**  
“Where, reverend Sirs, is the Gracious One living at present,

**Arahāṃ Sammāsambuddho? Dassanakāmamhā mayaṃ**<sup>52</sup>  
the Worthy One, the Perfect Sambuddha? We have a desire to see

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<sup>50</sup> The Commentary notes that the distance from Suppāraka to Sāvattthī is 120 leagues (*vīsayojanasate*, about 600 miles), but insists he made the journey in one night! However, this seems to go against the natural meaning of the text.

<sup>51</sup> PTS reads: *yena Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikass’ ārāme ten’ upasaṅkami*; hence Masfield’s and Ireland’s translations here, but BJT is to be preferred here, as the *Bhagavā* was not there when he arrived.

<sup>52</sup> Notice the use of the royal plural here.

**taṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ”-ti.**  
the Gracious One, the Worthy One, the Perfect Sambuddha.”

**“Antaragharaṃ<sup>53</sup> pavitṭho kho Bāhiya Bhagavā piṇḍāyā” ti.**  
“The Gracious One, Bāhiya, has entered among the houses for alms.”

**Atha kho Bāhiyo Dārucīriyo taramānarūpo**  
Then Bāhiya of the Bark Robe having hurriedly

**Jetavanā nikkhamitvā Sāvattthiṃ pavisitvā,**  
left Jeta’s Grove and having entered Sāvattthī,

**addasa Bhagavantaṃ Sāvattthiyaṃ piṇḍāya carantaṃ,**  
saw the Gracious One walking for alms in Sāvattthī,

**pāsādikaṃ pasādanīyaṃ santindriyaṃ santamānasaṃ,**  
confident, inspiring confidence, with (sense) faculties at peace, mind at peace,

**uttamadamathasamatham-anuppattaṃ,**  
having attained supreme self-control and calm,

**dantaṃ guttaṃ yatindriyaṃ nāgaṃ.**  
controlled, guarded, with restrained faculties, a (true) nāga.

**Disvāna, yena Bhagavā tenupasaṅkami,**  
After seeing (him), he went to the Gracious One,

**upasaṅkamitvā Bhagavato pāde sirasā nipatitvā,**  
and after going and prostrating himself with his head at the Gracious One’s feet,

**Bhagavantaṃ etad-avoca:**  
he said this to the Gracious One:

**“Desetu me bhante Bhagavā Dhammaṃ, desetu Sugato Dhammaṃ,**  
“Let the Gracious One preach the Dhamma to me, reverend Sir, let the Fortunate One preach the Dhamma,

**yaṃ mamassa dīgharattaṃ hitāya sukhāyā” ti.<sup>54</sup>**  
that will be for my benefit and happiness for a long time.”

**Evam vutte, Bhagavā Bāhiyaṃ Dārucīriyaṃ etad-avoca:**  
After that was said, the Gracious One said this to Bāhiya of the Bark Robe:

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<sup>53</sup> Among the houses, i.e. into the city.

<sup>54</sup> In this common idiom the datives of purpose *hitāya* & *sukhāya* are combined with the accusative of extension in time *dīgharattaṃ*, which gives durative sense.

**“Akālo kho tāva, Bāhiya, antaragharaṃ pavitṭhamhā piṇḍāyā” ti.**

“It is the wrong time for you, Bāhiya, we have entered among the houses for alms.”

**Dutiyam-pi kho Bāhiyo Dārucīriyo Bhagavantam etad-avoca:**

For a second time Bāhiya of the Bark Robe said this to the Gracious One:

**“Dujjānam kho panetaṃ bhante Bhagavato vā jīvitantarāyānam,**

“But it is hard to know, reverend Sir, the dangers to the Gracious One’s life,

**mayham vā jīvitantarāyānam!**

or the dangers to my life!

**Desetu me bhante Bhagavā Dhammam, desetu Sugato Dhammam,**

Let the Gracious One preach the Dhamma to me, reverend Sir, let the Fortunate One preach the Dhamma,

**yam mamassa dīgharattaṃ hitāya sukhāyā” ti.**

that will be for my benefit and happiness for a long time.”

**Dutiyam-pi kho Bhagavā Bāhiyam Dārucīriyam etad-avoca:**

For a second time the Gracious One said this to Bāhiya of the Bark Robe:

**“Akālo kho tāva Bāhiya, antaragharaṃ pavitṭhamhā piṇḍāyā” ti.**

“It is the wrong time for you, Bāhiya, we have entered among the houses for alms.”

**Tatīyam-pi kho Bāhiyo Dārucīriyo Bhagavantam etad-avoca:**

For a third time Bāhiya of the Bark Robe said this to the Gracious One:

**“Dujjānam kho panetaṃ bhante Bhagavato vā jīvitantarāyānam,**

“But it is hard to know, reverend Sir, the dangers to the Gracious One’s life,

**mayham vā jīvitantarāyānam!**

or the dangers to my life!

**Desetu me bhante Bhagavā Dhammam, desetu Sugato Dhammam,**

Let the Gracious One preach the Dhamma to me, reverend Sir, let the Fortunate One preach the Dhamma,

**yam mamassa dīgharattaṃ hitāya sukhāyā” ti.**

that will be for my benefit and happiness for a long time.”

**“Tasmātiha te Bāhiya, evaṃ sikkhitabbaṃ:**

“In that case, Bāhiya, you should train yourself thus:

**Diṭṭhe diṭṭhamattaṃ bhavissati,<sup>55</sup>**

In what is seen there must be only what is seen,

**sute sutamattaṃ bhavissati,**

in what is heard there must be only what is heard,

**mute mutamattaṃ bhavissati,**

in what is sensed there must be only what is sensed,

**viññāte viññātamattaṃ bhavissatī ti.**

in what is cognized there must be only what is cognized.

**Evaṃ hi te Bāhiya sikkhitabbaṃ.**

This is the way, Bāhiya, you should train yourself.

**Yato kho te Bāhiya diṭṭhe diṭṭhamattaṃ bhavissati,**

And since for you, Bāhiya, in what is seen there will be only what is seen,

**sute sutamattaṃ bhavissati,**

in what is heard there will be only what is heard,

**mute mutamattaṃ bhavissati,**

in what is sensed there will be only what is sensed,

**viññāte viññātamattaṃ bhavissati,**

in what is cognized there will be only what is cognized,

**tato tvaṃ Bāhiya na tena;**

therefore, Bāhiya, you will not be with that;

**yato tvaṃ Bāhiya na tena, tato tvaṃ Bāhiya na tattha;**

and since, Bāhiya, you will not be with that, therefore, Bāhiya, you will not be in that;

**yato tvaṃ Bāhiya na tattha, tato tvaṃ Bāhiya**

and since, Bāhiya, you will not be in that, therefore, Bāhiya, you

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<sup>55</sup> As this is an instruction, the future tense is being used as an imperative (for this usage see Perniola PG, § 274 b; in the repetition though, we must take it with its normal future meaning.

This teaching is also found in [Māluṅkyaputtasuttaṃ](#) (SN 35. 95), a translation of which is found elsewhere on this website. There this cryptic teaching is expanded on in verses by Ven. Māluṅkyaputta, which is then approved of by the Buddha, who repeats the verses, thus making them his own.

**nevidha, na huraṃ, na ubhayam-antare<sup>56</sup>**

will not be here or hereafter or in between the two

**- elevanto dukkhassā” ti.**

- just this is the end of suffering.”

**Atha kho Bāhiyassa Dārucīriyassa Bhagavato**

° Then through the Gracious One’s brief teaching of this Dhamma

**imāya saṅkhittāya Dhammadesanāya tāvad-eva**

° Bāhiya of the Bark Robe’s mind was immediately

**anupādāya āsavehi cittaṃ vimucci.**

freed from the pollutants, without attachment.

**Atha kho Bhagavā Bāhiyaṃ Dārucīriyaṃ**

° Then the Gracious One, having advised

**iminā saṅkhittena ovādena ovaditvā pakkāmi.**

Bāhiya of the Bark Robe with this brief advice, went away.

**Atha kho acirapakkantassa<sup>57</sup> Bhagavato**

Then not long after the Gracious One had gone

**Bāhiyaṃ Dārucīriyaṃ gāvī taruṇavacchā adhipātetvā jīvītā voropesi.**

a cow with a young calf, having attacked Bāhiya of the Bark Robe, deprived him of life.

**Atha kho Bhagavā Sāvatthiyaṃ piṇḍāya caritvā,**

Then the Gracious One after walking for alms in Sāvatthī,

**pacchābhattaṃ piṇḍapātaṇṭikānto,**

while returning from the alms-round after the meal,

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<sup>56</sup> The Commentary goes to some lengths to point out that there is no in-between state in the orthodox interpretation of this phrase, and states the interpretation must mean either: *you will not be here or hereafter or in both; or, you will not be here or hereafter, nor is there anywhere in between the two*; cf. 8-4 below where part of the phrase recurs.

See Harvey, *The Selfless Mind*, pp. 98 - 108; and also Bhikkhu Bodhi’s note to *Bojjhaṅgasamyutta* 3 (*Sīlasutta*), found on pp. 1902-3 of CDB.

<sup>57</sup> According to Wijesekera this compound is the only example in Pāli of a genitive absolute which uses a past participle in the construction *-pakkanta*, see the discussion of this stock phrase in *Syntax* §158c. Normally the genitive absolute is constructed with present participles.

**sambahulehi bhikkhūhi saddhim<sup>58</sup> nagaramhā nikkhamitvā,**  
after going out from the city with many monks,

**addasa Bāhiyaṃ Dārucīriyaṃ kālakataṃ.<sup>59</sup>**  
saw that Bāhiya of the Bark Robe had died.

**Disvāna, bhikkhū āmantesi:**  
After seeing (him), he addressed the monks, (saying):

**“Gaṇhatha bhikkhave Bāhiyassa Dārucīriyassa sarīrakam,**  
“Monks, take up Bāhiya of the Bark Robe’s body,

**mañcakaṃ āropetvā nīharitvā jhāpetha, thūpañ-cassa karotha,<sup>60</sup>**  
and after putting it on a bier, carrying it away, and burning it, make a memorial mound for him,

**sabrahmacārī vo bhikkhave kālakato” ti.**  
your fellow in the spiritual life, monks, has died.”

**“Evaṃ bhante,” ti kho te bhikkhū, Bhagavato paṭissutvā,<sup>61</sup>**  
“Yes, reverend Sir,” said those monks, and after replying to the Gracious One,

**Bāhiyassa Dārucīriyassa sarīrakam mañcakaṃ āropetvā,**  
putting Bāhiya of the Bark Robe’s body on a bier,

**nīharitvā jhāpetvā, thūpañ-cassa karitvā,**  
carrying it away, burning it, and making a memorial mound for him,

**yena Bhagavā tenupasaṅkamimsu,**  
they went to the Gracious One,

**upasaṅkamtvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.**  
and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhu Bhagavantam etad-avocum:**  
While sat on one side those monks said this to the Gracious One:

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<sup>58</sup> *saddhim* in these constructions is periphrasis, as the instrumental can carry the sense by itself, see Syntax §63.

<sup>59</sup> *Kālakataṃ*: *died*; literally: *had made (his) time*, which is unidiomatic in English.

<sup>60</sup> The absolutive with the finite verb is a common construction in Pāḷi (and in all Indian languages as far as I know), and makes perfectly good sense in English also.

<sup>61</sup> This idiom seems to be generally misunderstood in translations. *Paṭissutvā* is an absolutive, not a finite verb, which only comes later: *upasaṅkamimsu*.

**“Daḍḍhaṃ bhante Bāhiyassa Dārucīriyassa sarīraṃ, thūpo cassa kato.**

“Burnt, reverend Sir, is Bāhiya of the Bark Robe’s body, and the memorial mound for him has been made.

**Tassa kā gati? Ko abhisamparāyo?” ti.**

What is his destination? What is his future state?”

**“Paṇḍito bhikkhave Bāhiyo Dārucīriyo,**

“A wise man, monks, was Bāhiya of the Bark Robe,

**paccapādi Dhammassānudhammaṃ,**

who practiced Dhamma in accordance with the Dhamma,

**na ca maṃ Dhammādhikaraṇaṃ vihesesi.**

and did not trouble me on account of the Dhamma.

**Parinibbuto bhikkhave Bāhiyo Dārucīriyo” ti.**

Completely emancipated, monks, is Bāhiya of the Bark Robe.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yattha āpo ca paṭhavī, tejo vāyo na gādhati,**

“In the place where the water, earth, fire, and wind find no footing,

**Na tattha sukkā jotanti, ādicco nappakāsati,**

There the stars do not shine, nor does the sun give light,

**Na tattha candimā bhāti, tamo tattha na vijjati.**

There the moon does not glow, there darkness is not found.

**Yadā ca attanā vedī, muni monena brāhmaṇo,**

And when the sage, the brāhmaṇa, has experienced (nibbāna) through his own sagacity,

**Atha rūpā arūpā ca, sukhadukkhā pamuccatī” ti.**

Then from both form and formless, happiness and suffering, he is free.”

**Ayam-pi udāno vutto Bhagavatā iti me sutan-ti.**

This exalted utterance was also said by the Gracious One, so I have heard.



## 2: MUCALINDAVAGGO THE CHAPTER (INCLUDING THE DISCOURSE) ABOUT MUCALINDA

### 2-1: MUCALINDASUTTAṂ (11) THE DISCOURSE ABOUT MUCALINDA

**Evam me sutam:**  
Thus I heard:

**ekam samayaṃ Bhagavā Uruvelāyaṃ viharati,**  
at one time the Gracious One was dwelling near Uruvelā,

**najjā Nerañjarāya tīre Mucalindamūle paṭhamābhisambuddho.**  
on the bank of the river Nerañjarā, at the root of the Mucalinda (tree), in the first  
(period) after attaining Awakening.

**Tena kho pana samayena Bhagavā**  
Then at that time the Gracious One

**sattāhaṃ ekapallāṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.**  
was sitting in one cross-legged posture for seven days experiencing the happiness of  
freedom.

**Tena kho pana samayena mahā akālamegho udapādi,**  
Then at that time a great cloud arose out of season,

**sattāhavaddalikā sītavātaduddinī.**<sup>62</sup>  
(bringing) seven days of rainy weather, cold winds, and overcast days.

**Atha kho Mucalindo Nāgarājā sakabhavanā nikkhamitvā,**  
Then the Nāga King Mucalinda, after leaving his domicile,

**Bhagavato kāyaṃ sattakkhattuṃ bhogehi parikkhipitvā,**  
and surrounding the Gracious One's body seven times with his coils,

**upari muddhani mahantaṃ phaṇaṃ vihaṇṇa aṭṭhāsi:**  
stood with his great hood stretched out above his head, (thinking):

**“Mā Bhagavantaṃ sītaṃ, mā Bhagavantaṃ uṇhaṃ,**  
“May the Gracious One not be cold, may the Gracious One not be hot,

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<sup>62</sup> Abhidh. 50: *duddinaṃ meghacchannāhe*.

**mā Bhagavantam ḍaṁsamakasavātātāpasirimsapasamphasso” ti.**<sup>63</sup>

may the Gracious One not be affected by gadflies, mosquitoes, wind, the heat (of the sun), and serpents.”

**Atha kho Bhagavā tassa sattāhassa accayena,**

Then with the passing of those seven days, the Gracious One

**tamhā samādhimhā vuṭṭhāsi.**

arose from that concentration.

**Atha kho Mucalindo Nāgarājā,**

Then the Nāga King Mucalinda,

**viddham vigatavalāhakaṁ devaṁ viditvā,**

having understood that the sky was now clear without a cloud,

**Bhagavato kāyā bhoge viniveṭhetvā,**

having unravelled his coils from the Gracious One’s body,

**sakavaṇṇaṁ paṭisaṁharitvā, māṇavakavaṇṇaṁ abhinimminivā,**

and after withdrawing his own form, and creating the appearance of a young brāhmaṇa,

**Bhagavato purato aṭṭhāsi, pañjaliko Bhagavantam namassamāno.**<sup>64</sup>

stood in front of the Gracious One, revering the Gracious One with raised hands.

**Atha kho Bhagavā, etam-atthaṁ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:**

on that occasion uttered this exalted utterance:

**“Sukho viveko tuṭṭhassa, sutadhammassa passato,**

“There is happiness and detachment for the one who is satisfied, who has heard the Dhamma, and who sees,

**Abyāpajjaṁ sukhaṁ loke, pāṇabhūtesu saṁyamo.**

There is happiness for him who is free from ill-will in the world, who is restrained towards breathing beings.

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<sup>63</sup> *Mā* is normally constructed with the aorist in these sentences, here *ahosi* must be understood.

<sup>64</sup> Notice the verbal complexity of this sentence, with no fewer than four absolutes, followed by a finite aorist, and a present participle.

**Sukhā virāgatā loke, kāmānaṃ samatikkamo,**  
The state of dispassion in the world is happiness, the complete transcending of  
sense desires,

**Asmimānassa yo<sup>65</sup> vinayo - etaṃ ve paramaṃ sukhaṃ”-ti.**  
(But) for he who has removed the conceit ‘I am’ - this is indeed the highest  
happiness.”

## **2-2: RĀJASUTTAṂ (12)** THE DISCOURSE ABOUT THE KINGS

**Evaṃ me sutāṃ:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattṭhī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena sambahulānaṃ bhikkhūnaṃ,**  
Then at that time, amongst many monks,

**pacchābhattaṃ piṇḍapātaṭikkantānaṃ,**  
after returning from the alms-round after the meal,

**upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ,<sup>66</sup>**  
assembling together, and sitting in the attendance hall,

**ayam-antarākathā udapādi:**  
this conversation arose:

**“Ko nu kho āvuso imesaṃ dvinnaṃ rājūnaṃ**  
“Now, venerable friends, which of these two kings has

**mahaddhanataro vā mahābhogataro vā,**  
the greater wealth, the greater riches,

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<sup>65</sup> This syllable is metrically disruptive, and we have to count *vinā-* as resolution at the 7<sup>th</sup> to correct the metre. Note that it has been excluded from the Udānavarga (30-19), which reads: *asmimānasya vinaya*.

<sup>66</sup> The genitive as used in the last four words gives a semi-absolute sense in this construction; see Syntax §203.

**mahākosataro vā mahāvijitataro vā,**  
the greater treasury, the greater realm,

**mahāvāhanataro vā mahabbalataro vā,**<sup>67</sup>  
the greater vehicles, the greater strength,

**mahiddhikataro vā mahānubhāvataro vā -**  
the greater power, the greater majesty -

**Rājā vā Māgadho Seniya Bimbisāro, Rājā vā Pasenadi Kosalo?” ti.**  
the Magadhan King Seniya Bimbisāra, or the Kosalan King Pasenadi?”

**Ayañ-carahi tesam bhikkhūnam antarākathā hoti vippakatā.**  
Now this conversation amongst those monks was left unfinished.

**Atha kho Bhagavā sāyanhasamayam paṭisallānā vuṭṭhito,**  
Then the Gracious One, having risen from seclusion in the evening time,

**yenupaṭṭhānasālā tenupasaṅkami,**  
went to the assembly hall,

**upasaṅkamitvā, paññatte āsane nisīdi.**  
and after going, he sat down on the prepared seat.

**Nisajja kho Bhagavā bhikkhū āmantesi:**  
Having sat down the Gracious One addressed the monks, (saying):

**“Kāyanuttha bhikkhave etarahi kathāya sannisinnā sannipatitā,**  
“What is the talk about, monks, amongst those who have assembled together and are sitting here at present,

**kā ca pana vo antarākathā vippakatā?” ti.**  
and what is the conversation that you left unfinished?”

**“Idha bhante ambhakaṃ pacchābhattaṃ piṇḍapātapaṭikkantānam,**  
“Here, reverend Sir, after returning from the alms-round after the meal,

**upaṭṭhānasālāyam sannisinnānam sannipatitānam,**  
assembling together, and sitting in the attendance hall,

**ayam-antarākathā udapādi:**  
this conversation arose:

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<sup>67</sup> The Commentary allows for two interpretations here, either as great army or as great strength: *mahantaṃ senābalañ-ceva thāmabalañ-ca, etassā ti mahabbalo.*

**“Ko nu kho āvuso imesaṃ dvinnaṃ rājūnaṃ**

“Now, venerable friends, which of these two kings has

**mahaddhanataro vā mahābhogataro vā,**

the greater wealth, the greater riches,

**mahākosataro vā mahāvijitataro vā,**

the greater treasury, the greater realm,

**mahāvāhanataro vā mahabbalataro vā,**

the greater vehicles, the greater strength,

**mahiddhikataro vā mahānubhāvataro vā -**

the greater power, the greater majesty -

**Rājā vā Māgadho Seniyo Bimbisāro, Rājā vā Pasenadi Kosalo?” ti.**

the Magadhan King Seniya Bimbisāra, or the Kosalan King Pasenadi?”

**Ayaṃ kho no bhante antarākathā vippakatā,**

This is the conversation, reverend Sir, that we left unfinished,

**atha kho Bhagavā anuppatto” ti.**

then the Gracious One arrived.”

**“Nakhvetam bhikkhave tumhākaṃ patirūpaṃ**

“This is certainly not suitable, monks, for you

**kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ,**

sons of good family who through faith have gone forth from the home to homelessness,

**yaṃ tumhe evarūpiṃ kathaṃ katheyyātha.**

that you should talk such talk.

**Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ:**

When you have assembled together, monks, there are two things that you ought to do:

**Dhammī vā kathā, ariyo vā tuṇhībhāvo” ti.**

talk about the Dhamma, or maintain noble silence.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yañ-ca kāmasukhaṃ loke, yañ-cidaṃ diviyaṃ sukhaṃ,**  
“That which is sensual happiness in the world, and that happiness which is  
divine,

**Taṇhakkhayaasukhassete kalamā nāgghanti soḷasin”-ti.**  
To the happiness of the destruction of craving, these are not worth a sixteenth  
part.”

## **2-3: DAṄḌASUTTAM (13)** THE DISCOURSE ABOUT THE STICK

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena sambahulā kumārakā**  
Then at that time many young boys

**antarā ca Sāvattthiṃ antarā ca Jetavanaṃ ahiṃ daṇḍena hananti.**  
who were between Sāvattthī and Jeta’s Wood were attacking a snake with a stick.

**Atha kho Bhagavā, pubbanhasamayaṃ nivāsetvā,**  
Then the Gracious One, having dressed in the morning time,

**pattacīvaram-ādāya, Sāvattthiṃ piṇḍāya pāvisi.**<sup>68</sup>  
after picking up his bowl and robe, was entering Sāvattthī for alms.

**Addasā kho Bhagavā sambahule kumārake**  
The Gracious One saw (those) many young boys

**antarā ca Sāvattthiṃ antarā ca Jetavanaṃ ahiṃ daṇḍena hanante.**  
between Sāvattthī and Jeta’s Wood attacking a snake with a stick.

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<sup>68</sup> The aorist in Pāḷi also covers the past continuous tense as here.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Sukhakāmāni bhūtāni, yo daṇḍena vihiṃsati**

° “He who, while seeking happiness for himself, harms with a stick

**Attano sukham-esāno, pecca so na labhate sukhaṃ.**

(Other) beings who desire happiness, will not find happiness after passing away.

**Sukhakāmāni bhūtāni, yo daṇḍena na hiṃsati**

° He who, while seeking happiness for himself, does not harm with a stick

**Attano sukham-esāno, pecca so labhate sukhaṃ”-ti.**

(Other) beings who desire happiness, will find happiness after passing away.”

## **2-4: SAKKĀRASUTTAṀ (14)**

### **THE DISCOURSE ABOUT VENERATION**

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvattṭhī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena Bhagavā**

Then at that time the Gracious One

**sakkato hoti garukato mānito pūjito apacito, lābhī**

was venerated, respected, revered, honoured, esteemed, and in receipt of

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ;**

robes, almsfood, dwellings, and medicinal requisites to help when sick;

**Bhikkhusaṅgho pi sakkato hoti garukato mānito pūjito apacito, lābhī**

also the Community of monks was venerated, respected, revered, honoured, esteemed, and in receipt of

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**

robes, almsfood, dwellings, and medicinal requisites to help when sick.

**Aññatitthiyā pana paribbājakā**

But wanderers from other sects

**asakkatā honti agarukatā amānitā apūjitā anapacitā, na lābhino**

were not venerated, not respected, not revered, not honoured, not esteemed, nor were they in receipt of

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**

robes, almsfood, dwellings, and medicinal requisites to help when sick.

**Atha kho te aññatitthiyā paribbājakā,**

Then those wanderers from other sects,

**Bhagavato sakkāraṃ asahamānā Bhikkhusaṅghassa ca,**

being unable to bear the veneration of the Gracious One and the Community of monks,

**gāme ca araññe ca bhikkhū disvā,**

after seeing the monks in the village or the wilderness,

**asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosentī vihesenti.**

with vulgar and rough words scolded, abused, annoyed, and troubled them.

**Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamimsu,**

Then many monks went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:**

While sat on one side those monks said this to the Gracious One:

**“Ētarahi bhante Bhagavā sakkato garukato mānito pūjito apacito, lābhī**

“At present, reverend Sir, the Gracious One is venerated, respected, revered, honoured, esteemed, and in receipt of

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ;**

robes, almsfood, dwellings, and medicinal requisites to help when sick;



**Bhikkhusaṅgho pi sakkato garukato mānito pūjito apacito, lābhī**

also the Community of monks is venerated, respected, revered, honoured, esteemed, and in receipt of

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**

robes, almsfood, dwellings, and medicinal requisites to help when sick.

**Aññatitthiyā pana paribbājakā**

But wanderers from other sects

**asakkatā agarukatā amānitā apūjitā anapacitā, na lābhino**

are not venerated, not respected, not revered, not honoured, not esteemed, nor are they in receipt of

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**

robes, almsfood, dwellings, and medicinal requisites to help when sick.

**Atha kho te bhante aññatitthiyā paribbājakā,**

Then those wanderers from other sects, reverend Sir,

**Bhagavato sakkāraṃ asahamānā Bhikkhusaṅghassa ca,**

being unable to bear the veneration of the Gracious One and the Community of monks,

**gāme ca araṇṇe ca bhikkhū disvā,**

after seeing the monks in the village or the wilderness,

**asabbhāhi pharusāhi vācāhi akkosanti paribhāsanti rosentī vihesentī” ti.**

with vulgar and rough words scold, abuse, annoy, and trouble them.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Gāme araṇṇe sukhadukkhaphuṭṭho,**

“Affected by pleasure and pain in the village or wilderness,

**Nevattato no parato<sup>69</sup> dahetha.**

you should certainly not consider it as due to oneself or another.

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<sup>69</sup> This is the ablative of cause, see Syntax §122.

**Phusanti phassā<sup>70</sup> upadhiṃ paṭicca,**  
Contacts affect one with cleaving as condition,

**Nirūpadhiṃ kena phuseyyuṃ phassā?” ti**  
How could contacts affect one without cleaving?”

## **2-5: UPĀSAKASUTTAM (15)** THE DISCOURSE ABOUT THE LAY FOLLOWER

**Evam me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena aññataro Icchānaṅgalako upāsako**  
Then at that time a certain lay follower from Icchānaṅgala

**Sāvattthiṃ anuppatto hoti kenacid-eva karaṇīyena.**  
had arrived at Sāvattthī with some business or other.

**Atha kho so upāsako Sāvattthiyaṃ taṃ karaṇīyaṃ tīretvā,**  
Then that lay follower, having concluded that business in Sāvattthī,

**yena Bhagavā tenupasaṅkami,**  
went to the Gracious One,

**upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinnaṃ kho taṃ upāsakaṃ Bhagavā etad-avoca:**  
While sat on one side the Gracious One said this to that lay follower:

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<sup>70</sup> *Phassā* is of course derived from the verb *phusanti*, so a more literal translation might be: *contacts contact one...*, but it seems to me to be unidiomatic in English.

**“Cirassaṃ kho tvaṃ upāsakaṃ imaṃ pariyāyam-akāsi,**

“At long last, lay follower, you have made arrangements,

**yadidaṃ idhāgamanāyā” ti.**

so to say, for coming here.”

**“Cirapaṭikāhaṃ bhante Bhagavantaṃ dassanāya upasaṅkamtukāmo,**

“For a long time, reverend Sir, I have desired to come to see the Gracious One,

**api cāhaṃ kehici kehici<sup>71</sup> kiccakaraṇīyehi vyāvaṭṭo,**

but I have been engaged with some sort of duty and business or another,

**evāhaṃ nāsakkhiṃ Bhagavantaṃ dassanāya upasaṅkamtun”-ti.<sup>72</sup>**

and I have thus been unable to come to see the Gracious One.”

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Sukhaṃ vata tassa na hoti kiñci,**

“For he who has nothing there is happiness indeed,

**Saṅkhātadhammassa bahussutassa,**

For the one who has discerned the Dhamma, for the learned,

**Sakiñcanaṃ<sup>73</sup> passa vihaññaṃānaṃ,**

See how one who has something is troubled,

**Jano janasmaṃ paṭibaddharūpo<sup>74</sup> ti.**

He is a person who is in a state of bondage in regard to (other) people.”

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<sup>71</sup> -ci = the indefinite particle, together with the repetition of the word, gives distributive sense.

<sup>72</sup> Notice that the true infinitive here (*upasaṅkamtum*) is used in conjunction with the infinitive-like dative (*dassanāya*).

<sup>73</sup> *Sakiñcanaṃ*, one who has something, is regularly given ethical sense in the Commentaries (beginning with Niddesa), as meaning one who has some defilement. UdA: *rāgādikiñcanaṇaṃ āmisakiñcanaṇaṇa atthitāya sakiñcanaṃ*.

<sup>74</sup> -rūpo here gives abstract sense to the noun, for concinnity it seems we must take -rūpo as referring to the individual (i.e. the one who has something).

## 2-6: GABHINĪSUTTAM (16)

### THE DISCOURSE ABOUT THE PREGNANT WOMAN

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena aññatarassa paribbājakassa**  
Then at that time a certain wanderer's

**daharā māṇavikā pajāpatī hoti gabbhinī upavijaññā.**  
young brāhmaṇa wife, was pregnant and about to give birth.

**Atha kho sā paribbājikā taṃ paribbājakaṃ etad-avoca:**  
Then that female wanderer said this to that wanderer:

**“Gaccha tvaṃ brāhmaṇa telaṃ āhāra, yaṃ me vijātāya bhavissatī” ti.**  
“Please go, brāhmaṇa, and bring oil which can be (used) for my delivery.”

**Evam vutte, so paribbājako taṃ paribbājikaṃ etad-avoca:**  
When that was said that wanderer said this to that female wanderer:

**“Kuto panāhaṃ bhoti telaṃ āharāmī?” ti.**  
“But from where, dear lady, can I bring oil?”

**Dutiyam-pi kho sā paribbājikā taṃ paribbājikaṃ etad-avoca:**  
Then for a second time that female wanderer said this to that wanderer:

**“Gaccha tvaṃ brāhmaṇa telaṃ āhara, yaṃ me vijātāya bhavissatī” ti.**  
“Please go, brāhmaṇa, and bring oil which can be (used) for my delivery.”

**Dutiyam-pi kho so paribbājako taṃ paribbājikaṃ etad-avoca:**  
For a second time that wanderer said this to that female wanderer:

**“Kuto panāhaṃ hoti telaṃ āharāmī?” ti.**  
“But from where, dear lady, can I bring oil?”

**Tatiam-pi kho sã paribbãjikã tañ paribbãjakam etad-avoca:**

Then for a third time that female wanderer said this to that wanderer:

**“Gaccha tvañ brãhmaña telañ āhara, yañ me vijātāya bhavissatī” ti.**

“Please go, brãhmaña, and bring oil which can be (used) for my delivery.”

**Tena kho pana samayena rañño Pasenadissa Kosalassa koṭṭhāgāre**

Then at that time at the Kosalan King Pasenadi’s storehouse

**samañassa vā brãhmañassa vā sappissa vā telassa vā yāvad-attham**

to an ascetic or brãhmaña as much ghee or oil as was necessary

**pātum diyyati no nīharitum.**

was being given to drink, but not to carry away.

**Atha kho tassa paribbãjakassa etad-ahosi:**

Then it occurred to that wanderer:

**“Rañño kho pana Pasenadissa Kosalassa koṭṭhāgāre**

“At the Kosalan King Pasenadi’s storehouse

**samañassa vā brãhmañassa vā sappissa vā telassa vā yāvad-attham**

to an ascetic or brãhmaña as much ghee or oil as is necessary

**pātum diyyati no nīharitum.**

is being given to drink, but not to carry away.

**Yannūnāham rañño Pasenadissa Kosalassa koṭṭhāgāram gantvā,**

Well now, after going to the Kosalan King Pasenadi’s storehouse,

**telassa yāvad-attham pivitvā, gharam āgantvā,**

drinking as much of the oil as is necessary, returning to the house,

**uggiritvāna dadeyyam, yañ imissā vijātāya bhavissatī” ti.**

and throwing it up, I could give it (to her), and that can be (used) for her delivery.”

**Atha kho so paribbãjako**

Then that wanderer

**rañño Pasenadissa Kosalassa koṭṭhāgāram gantvā,**

after going to the Kosalan King Pasenadi’s storehouse,

**telassa yāvad-attham pivitvā, gharam āgantvā,**

drinking as much of the oil as was necessary, returning to the house,

**neva sakkoti uddham kātum na pana adho,**

was not able to get it up nor down,

**so dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭho,**  
and he was affected by painful, sharp, harsh, and bitter feelings,

**āvaṭṭati parivaṭṭati.**  
and he rolled around forwards and backwards.

**Atha kho Bhagavā, pubbanhasamayaṃ nivāsetvā,**  
Then the Gracious One, having dressed in the morning time,

**pattacīvaram-ādāya, Sāvatthiṃ piṇḍāya pāvīsi.**  
after picking up his bowl and robe, was entering Sāvatthī for alms.

**Addasā kho Bhagavā taṃ paribbājakaṃ**  
The Gracious One saw that wanderer

**dukkhāhi tibbāhi kharāhi kaṭukāhi vedanāhi phuṭṭhaṃ,**  
affected by painful, sharp, harsh, and bitter feelings,

**āvaṭṭamānaṃ parivaṭṭamānaṃ.**  
and rolling around forwards and backwards.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Sukhino vata ye akiñcanā,**  
“Happy indeed are those who have nothing,

**Vedaguno hi janā akiñcanā,**  
The Perfect Ones are people who surely have nothing,

**Sakiñcanaṃ passa vihaññaṃānaṃ,**  
See how one who has something is troubled,

**Jano janasmiṃ paṭibaddharūpo” ti.**  
He is a person who is in a state of bondage in regard to (other) people.”

**2-7: EKAPUTTASUTTAM (17)**  
**THE DISCOURSE ABOUT THE ONLY SON**

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena aññatarassa upāsakassa**  
Then at that time a certain lay follower's

**ekaputtako piyo manāpo kālaṅkato hoti.**  
only son, who was beloved and dear, had died.

**Atha kho sambahulā upāsakā allavatthā allakesā,**<sup>75</sup>  
Then many lay followers, with wet clothes and hair,

**divādivassa yena Bhagavā tenupasaṅkamimsu,**  
in the middle of the day went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.**  
and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinne kho te upāsake Bhagavā etad-avoca:**  
While sat on one side the Gracious One said this to those lay followers:

**“Kinnu kho tumhe upāsakā, allavatthā allakesā,**  
“Now why are you lay followers, with wet clothes and hair,

**idhūpasaṅkantā divādivassā?” ti.**  
coming here in the middle of the day?”

**Evaṃ vutte, so upāsako Bhagavantam etad-avoca:**  
When that was said, that lay follower said this to the Gracious One:

**“Mayhaṃ kho bhante ekaputtakosi piyo manāpo kālaṅkato.**  
“My only son, who was beloved and dear, reverend Sir, has died.

**Tena mayaṃ allavatthā allakesā idhūpasaṅkantā divādivassā” ti.**  
That is why we, with wet clothes and hair, are coming here in the middle of the day.”

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<sup>75</sup> Having made a ritual ablution.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Piyarūpassādagathitāse devakāyā puthumanussā ca,**  
“Hosts of devas and many men are tied by the satisfaction in forms that are loved,

**Aghāvino parijunnā, Maccurājassa vasaṃ gacchanti.**  
Miserable and worn out, they come under the power of the King of Death.

**Ye ve divā ca ratto ca appamattā jahanti piyarūpaṃ -**  
For sure those who are heedful day and night, give up forms that are loved -

**Te ve khananti aghamūlaṃ Maccuno āmisaṃ durativattan”-ti.**  
They surely dig up the root of misery (which is) Death’s bait, so difficult to transcend.”

## **2-8: SUPPAVĀSĀSUTTAM (18)**

### **THE DISCOURSE ABOUT SUPPAVĀSĀ**

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Kuṇḍiyāyaṃ viharati Kuṇḍadhānavane.**  
at one time the Gracious One was dwelling near Kuṇḍiya, at Kuṇḍadhāna Wood.

**Tena kho pana samayena Suppavāsā Koliyadhītā<sup>76</sup>**  
Then at that time the Koliyan lady Suppavāsā

**sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūḷhagabbhā.<sup>77</sup>**  
was with child for seven years, and for seven days it was lost in the womb (and couldn’t be delivered).

**Sā dukkhāhi tībāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā,**  
While she was affected by painful, sharp, harsh, and bitter feelings,

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<sup>76</sup> °*dhītā* (lit.: daughter) is pleonastic here and has to be interpreted metaphorically or left untranslated. A similar situation arises even more frequently with °*putta* (lit.: son) cf. *Ayyaputta* below, and, PED, s.v. *putta*.

<sup>77</sup> Literally: [*the child*] was lost in the womb.



**tīhi vitakkehi adhivāseti: “Sammāsambuddho vata so Bhagavā,**  
she consented to three thoughts: “For sure the Gracious One is a Perfect Sambuddha,

**yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti;**  
who teaches the Dhamma for the giving up of suffering such as this;

**supaṭipanno vata tassa Bhagavato sāvakasaṅgho,**  
for sure the Gracious One’s Community of disciples are good in their practice,

**yo imassa evarūpassa dukkhassa pahānāya paṭipanno;**  
who practice for the giving up of suffering such as this;

**susukhaṃ vata taṃ Nibbānaṃ,**  
it is sure that Emancipation is truly happy,

**yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjatī” ti**  
where suffering such as this is not found.”

**Atha kho Suppavāsā Koliyadhītā sāmikaṃ āmantesi:**  
Then the Koliyan lady Suppavāsā addressed her husband, (saying):

**“Ehi tvaṃ Ayyaputta yena Bhagavā tenupasaṅkama,**  
“Come, Master, you must go to the Gracious One,

**upasaṅkamtīvā, mama vacanena<sup>78</sup> Bhagavato pāde sirasā vandāhi,**  
and after going, in my name you should worship the Gracious One’s feet with your head,

**appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha:**  
and ask (if he is) free from affliction, free from sickness, in good health, strong, and living comfortably, (and say):

**‘Suppavāsā bhante Koliyadhītā Bhagavato pāde sirasā vandati,**  
‘The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One’s feet with her head,

**appābādhaṃ appātaṅkaṃ,**  
° and asks (if you are) free from affliction, free from sickness,

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<sup>78</sup> *mama vacanena* is an idiom, literally meaning: *with my word*, and is translated as such elsewhere; but in these situations the corresponding idiom in English is: *in my name*.

**lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’ ti.**

in good health, strong, and living comfortably?’

**Evañ-ca vadehi: ‘Suppavāsā bhante Koliyadhītā,**

And please say this: ‘The Koliyan lady Suppavāsā, reverend Sir,

**sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūḷhagabbhā.**

has been with child for seven years, and for seven days it has been lost in the womb.

**Sā dukkhāhi tībāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā,**

While she is affected by painful, sharp, harsh, and bitter feelings,

**tīhi vitakkehi adhivāseti: “Sammāsambuddho vata so Bhagavā,**

she consents to three thoughts: “For sure the Gracious One is a Perfect Sambuddha,

**yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti;**

who teaches the Dhamma for the giving up of suffering such as this;

**supaṭipanno vata tassa Bhagavato sāvakasaṅgho,**

for sure the Gracious One’s Community of disciples are good in their practice,

**yo imassa evarūpassa dukkhassa pahānāya paṭipanno;**

who practice for the giving up of suffering such as this;

**susukhaṃ vata taṃ Nibbānaṃ,**

it is sure that Emancipation is truly happy,

**yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjatī’ ’ ’ ti.**

where suffering such as this is not found.” ’ ’ ’

**“Paraman”-ti kho so Koliyaputto,**

“(That is) the best thing” said the Koliyan gentleman,

**Suppavāsāya Koliyadhītāya paṭissuṇitvā,**

and after replying to Suppavāsā the Koliyan lady,

**yena Bhagavā tenupasaṅkami,**

he went to the Gracious One,

**upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**

and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho so Koliyaputto Bhagavantaṃ etad-avoca:**

While sat on one side that Koliyan gentleman said this to the Gracious One:

**“Suppavāsā bhante Koliyadhītā Bhagavato pāde sirasā vandati,**

“The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One’s feet with her head,

**appābādhaṃ appātaṅkaṃ,**

° and asks (if you are) free from affliction, free from sickness,

**lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī? ti.**

in good health, strong, and living comfortably?

**Evañ-ca vadeti: ‘Suppavāsā bhante Koliyadhītā,**

And she says this: ‘The Koliyan lady Suppavāsā, reverend Sir,

**sattavassāni gabbhaṃ dhāreti, sattāhaṃ mūḥagabbhā.**

has been with child for seven years, and for seven days it has been lost in the womb.

**Sā dukkhāhi tikkāhi kharāhi kaṭukāhi vedanāhi phuṭṭhā,**

While she is affected by painful, sharp, harsh, and bitter feelings,

**tīhi vitakkehi adhivāseti: “Sammāsambuddho vata so Bhagavā,**

she consents to three thoughts: “For sure the Gracious One is a Perfect Sambuddha,

**yo imassa evarūpassa dukkhassa pahānāya dhammaṃ deseti;**

who teaches the Dhamma for the giving up of suffering such as this;

**supaṭipanno vata tassa Bhagavato sāvakasaṅgho,**

for sure the Gracious One’s Community of disciples are good in their practice,

**yo imassa evarūpassa dukkhassa pahānāya paṭipanno;**

who practice for the giving up of suffering such as this;

**Susukhaṃ vata taṃ Nibbānaṃ,**

it is sure that Emancipation is truly happy,

**yatthidaṃ evarūpaṃ dukkhaṃ na saṃvijjatī” ’ ” ti.**

where suffering such as this is not found.” ’ ”

**“Sukhinī hotu Suppavāsā Koliyadhītā arogā,**

“Happy may the Koliyan lady Suppavāsā be, and healthy,

**arogaṃ puttaṃ vijāyatū” ti.**

and may she give birth to a healthy son.”

**Saha vacanā ca pana Bhagavato Suppavāsā Koliyadhītā**

And with this word of the Gracious One, the Koliyan lady Suppavāsā

**sukhinī arogā, arogaṃ puttaṃ vijāyi.**

became happy and healthy, and gave birth to a healthy son.

**“Evaṃ bhante,” ti kho so Koliyaputto,**

“Yes, reverend Sir” said the Koliyan gentleman,

**Bhagavato bhāsitaṃ abhinanditvā anumoditvā,**

and after greatly rejoicing and gladly receiving this word of the Gracious One,

**uṭṭhāyāsanā, Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā,**

rising from his seat, worshipping and circumambulating the Gracious One,

**sakaṃ gharaṃ paccāyāsi.**<sup>79</sup>

he returned to his own home.

**Addasā kho Koliyaputto Suppavāsaṃ Koliyadhītaraṃ sukhiniṃ arogaṃ,**

The Koliyan gentleman saw that the Koliyan lady Suppavāsā was happy and healthy,

**arogaṃ puttaṃ vijātaṃ. Disvānassa etad-ahosi:**

and had given birth to a healthy son. Having seen (that), it occurred to him:

**“Acchariyaṃ vata bho, abbhūtaṃ vata bho,**

“Surely it is wonderful, surely it is marvellous,

**Tathāgatassa mahiddhikatā mahānubhāvatā,**

the Realised One’s great power and great majesty,

**yatra hi nāmāyaṃ Suppavāsā Koliyadhītā,**

in as much as this Koliyan lady Suppavāsā,

**saha vacanā ca pana Bhagavato,**

with this word of the Gracious One,

**sukhinī arogā, arogaṃ puttaṃ vijāyissatī” ti,**<sup>80</sup>

became happy and healthy, and to a healthy son gave birth”,

**attamano pamudito pītisomanassajāto ahosi.**

and he was elated, gladdened, joyful and happy.

**Atha kho Suppavāsā Koliyadhītā sāmikaṃ āmantesi:**

Then the Koliyan lady Suppavāsā addressed her husband, (saying):

**“Ehi tvaṃ Ayyaputta yena Bhagavā tenupasaṅkama,**

“Come, Master, you must go to the Gracious One,

**upasaṅkamtvā, mama vacanena Bhagavato pāde sirasā vandāhi:**

and after going, in my name you should worship the Gracious One’s feet with your head, (and say):

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<sup>79</sup> This sentence provides a good example of how absolutes (*pubbakiriya*) are piled up one on top of the other, before the appearance of the finite verb. There are first 5 absolutes: *abhinanditvā anumoditvā, uṭṭhāy’, abhivādetvā, & katvā* before the finite aorist: *paccāyāsi*.

<sup>80</sup> This is an example of a future tense used with past meaning; on this construction see Buddhaddatta, New Pali Course III, pg. 58.

**‘Suppavāsā bhante Koliyadhītā Bhagavato pāde sirasā vandatī’ ti.**

‘The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One’s feet with her head.’

**Evañ-ca vadehi: ‘Suppavāsā bhante Koliyadhītā,**

And please say this: ‘The Koliyan lady Suppavāsā, reverend Sir,

**sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūlhagabbhā,**

was with child for seven years, and for seven days it was lost in the womb,

**sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā.**

but now she is happy and healthy, and has born a healthy son.

**Sā sattāhaṃ Buddhapamukhaṃ Bhikkhusaṅghaṃ bhattena nimanteti.**

For seven days she invites the Community of monks, with the Buddha at its head, for a meal.

**Adhivāsetu kira bhante Bhagavā Suppavāsāya Koliyadhītāya**

° May the Gracious One consent, reverend Sir, to seven meals from the Koliyan lady Suppavāsā

**sattabhattāni saddhiṃ Bhikkhusaṅghenā’ ” ti.**

together with the Community of monks.’ ”

**“Paraman”-ti kho so Koliyaputto Suppavāsāya Koliyadhītāya paṭissuṇitvā,**

“(That is) the best thing”, said the Koliyan gentleman, and after replying to Suppavāsā the Koliyan lady,

**yena Bhagavā tenupasaṅkami,**

he went to the Gracious One,

**upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**

and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho so Koliyaputto Bhagavantaṃ etad-avoca:**

While sat on one side the Koliyan gentleman said this to the Gracious One:

**“Suppavāsā bhante Koliyadhītā Bhagavato pāde sirasā vandati.**

“The Koliyan lady Suppavāsā, reverend Sir, worships the Gracious One’s feet with her head.

**Evañ-ca vadeti: ‘Suppavāsā bhante Koliyadhītā,**

And she says this: ‘The Koliyan lady Suppavāsā, reverend Sir,

**sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūlhagabbhā,**

was with child for seven years, and for seven days it was lost in the womb,

**sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā.**

but now she is happy and healthy, and has born a healthy son.

**Sā sattāhaṃ buddhapamukhaṃ Bhikkhusaṅghaṃ bhaddena nimanteti.**

For seven days she invites the Community of monks, with the Buddha at its head, for a meal.

**Adhivāsetu kira bhante Bhagavā Suppavāsāya Koliyadhītāya**

° May the Gracious One consent, reverend Sir, to seven meals from the Koliyan lady Suppavāsā

**sattabhaddāni saddhiṃ Bhikkhusaṅghenā’ ” ti.**

together with the Community of monks.’ ”

**Tena kho pana samayena aññatarena upāsakena**

Then at that time a certain lay follower

**Buddhapamukho Bhikkhusaṅgho svātanāya bhaddena nimantito hoti.**

had invited the Community of monks with the Buddha at its head to a meal on the morrow.

**So ca upāsako āyasmato Mahāmoggallānassa upaṭṭhāko<sup>81</sup> hoti.**

Now that lay follower was venerable Mahāmoggallāna’s supporter.

**Atha kho Bhagavā āyasmantaṃ Mahāmoggallānaṃ āmantesi:**

Then the Gracious One addressed venerable Mahāmoggallāna, (saying):

**“Ehi tvaṃ Moggallāna yena so upāsako tenupasaṅkameyyāsi,**

“ Come, Moggallāna, you must go to that lay follower,

**upasaṅkamitvā, taṃ upāsakaṃ evaṃ vadehi:**

and after going, please say this to that lay follower:

**‘Suppavāsā āvuso Koliyadhītā**

‘Friend, the Koliyan lady Suppavāsā

**sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā,**

was with child for seven years, and for seven days it was lost in the womb,

**sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā.**

but now she is happy and healthy, and has born a healthy son.

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<sup>81</sup> *Upaṭṭhāka* is normally used for an attendant in Pāḷi (e.g. venerable Ānanda was the Gracious One’s main attendant), but it can also mean a supporter. It is necessary to examine the context to determine which usage is being employed.

**Sā sattāhaṃ buddhapamukhaṃ Bhikkhusaṅghaṃ bhattena nimanteti,**

For seven days she has invited the Community of monks, with the Buddha at its head,  
for a meal,

**karotu Suppavāsā Koliyadhītā sattabhattāni.'**

please let the Koliyan lady Suppavāsā make her seven meals.'

**Pacchā so karissati - tuyheso upaṭṭhāko" ti.**

Afterwards he can make (his) - he is your supporter."

**"Evaṃ bhante," ti kho āyasmā Mahāmoggallāno, Bhagavato paṭissuṇitvā,**

"Yes, reverend Sir," said venerable Mahāmoggallāna, and after replying to the  
Gracious One,

**yena so upāsako tenupasaṅkami,**

he went to that lay follower,

**upasaṅkamitvā, taṃ upāsakaṃ etad-avoca:**

and after going, he said this to that lay follower:

**"Suppavāsā āvuso Koliyadhītā**

"Friend, the Koliyan lady Suppavāsā

**sattavassāni gabbhaṃ dhāresi, sattāhaṃ mūḷhagabbhā,**

was with child for seven years, and for seven days it was lost in the womb,

**sā etarahi sukhinī arogā, arogaṃ puttaṃ vijātā.**

but now she is happy and healthy, and has born a healthy son.

**Sattāhaṃ buddhapamukhaṃ Bhikkhusaṅghaṃ bhattena nimanteti.**

For seven days she has invited the Community of monks, with the Buddha at its head,  
for a meal.

**Karotu Suppavāsā Koliyadhītā sattabhattāni, pacchā tvaṃ karissasī" ti.**

Let the Koliyan lady Suppavāsā make her seven meals, and afterwards you can make  
(yours)."

**"Sace me bhante ayyo Mahāmoggallāno**

"If, reverend Sir, master Mahāmoggallāna

**tiṇṇaṃ dhammānaṃ pāṭibhogo - bhogānañ-ca jīvitassa ca saddhāya ca -**

is my surety for three things - for wealth, for life, and for faith -

**karotu Suppavāsā Koliyadhītā sattabhaddāni,**  
the Koliyan lady Suppavāsā may make her seven meals,

**pacchā ahaṃ karissāmī” ti.**  
and afterwards I will make (mine).”

**“Dvinnaṃ kho te ahaṃ āvuso dhammānaṃ pāṭibhogo -**  
“For two things, friend, I am your surety -

**bhogānaṃ-ca jīvitassa ca - saddhāya pana tvaṃ yeva pāṭibhogo” ti.**  
for wealth and for life - but for faith you are the surety.”

**“Sace me bhante ayyo Mahāmoggallāno**  
“If, reverend Sir, master Mahāmoggallāna

**dvinnāṃ dhammānaṃ pāṭibhogo - bhogānaṃ-ca jīvitassa ca -**  
is my surety for two things - for wealth and for life -

**karotu Suppavāsā Koliyadhītā sattabhaddāni,**  
the Koliyan lady Suppavāsā may make her seven meals,

**pacchā ahaṃ karissāmī” ti.**  
and afterwards I will make (mine).”

**Atha kho āyasmā Mahāmoggallāno, taṃ upāsakaṃ saññāpetvā,**  
Then venerable Mahāmoggallāna, after conciliating that lay follower,

**yena Bhagavā tenupasaṅkami,**  
went to the Gracious One,

**upasaṅkamitvā, Bhagavantaṃ etad-avoca:**  
and after going, he said this to the Gracious One:

**“Saññatto bhante so upāsako mayā,**  
“That lay follower has been conciliated by me, reverend Sir,

**karotu Suppavāsā Koliyadhītā sattabhaddāni, pacchā so karissatī” ti.**  
let the Koliyan lady Suppavāsā make her seven meals, and afterwards he can make (his).”

**Atha kho Suppavāsā Koliyadhītā**  
Then the Koliyan lady Suppavāsā



**sattāhaṃ Buddhapamukhaṃ Bhikkhusaṅghaṃ**

° for seven days with her own hand served and satisfied the Community of monks

**paṇītena khādanīyena bhojanīyena sahatthā santappesi, sampavāresi.**

with the Buddha at its head with excellent comestibles and edibles.

**Tañ-ca dārakaṃ Bhagavantaṃ vandāpesi, sabbañ-ca Bhikkhusaṅghaṃ.**

Then she made the little boy worship the Buddha, and the whole Community of monks.

**Atha kho āyasmā Sāriputto taṃ dārakaṃ etad-avoca:**

Then venerable Sāriputta said this to that little boy:

**“Kacci te dāraka khamanīyaṃ? Kacci yāpanīyaṃ?**

“Can you bear up, little boy? Can you carry on?

**Kacci na kiñci dukkhaṃ?”-ti.**

Do you have any pain?”

**“Kuto me bhante Sāriputta khamanīyaṃ? Kuto yāpanīyaṃ?**

“How, reverend Sāriputta, can I bear up? How can I carry on?

**Sattavassāni me lohitakumbhiyaṃ vutthānī” ti.**

For seven years I have been living in a bloodbath.”

**Atha kho Suppavāsā Koliyadhītā:**

Then (it occurred) to the Koliyan lady Suppavāsā:

**“Putto me Dhammasenāpatinā saddhiṃ mantetī” ti,**

“My son is consulting with the general of the Dhamma,”

**attamaṇā pamuditā pītisomanassajātā ahoṣi.**

and she became elated, gladdened, joyful and happy.

**Atha kho Bhagavā Suppavāsaṃ Koliyadhītaraṃ**

° Then the Gracious One after seeing that the Koliyan lady Suppavāsā

**attamaṇaṃ pamuditaṃ pītisomanassajātaṃ disvā,**

was elated, gladdened, joyful and happy,

**Suppavāsaṃ Koliyadhītaraṃ etad-avoca:**

said this to the Koliyan lady Suppavāsā:

**“Iccheyyāsi tvaṃ Suppavāse, aññaṃ-pi evarūpaṃ puttān?”-ti**

“Suppavāsā, do you long for another such son?”

**“Iccheyyāmaṃ Bhagavā aññāni pi evarūpāni satta puttānī” ti.**

“Gracious One, I long for another seven such sons.”

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Asātaṃ sātārūpena, piyarūpena appiyaṃ,**

“The disagreeable in an agreeable form, the unlovely in a lovely form,

**Dukkhaṃ sukhasa rūpena, pamattam-ativattatī” ti.**

The painful in the form of pleasure, overcome the heedless one.”

## **2-9: VISĀKHĀSUTTAM (19)**

### **THE DISCOURSE ABOUT VISĀKHĀ**

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvattthī,

**Pubbārāme Migāramātupāsāde.**

at the Eastern Monastery in Migāra’s mother’s mansion.

**Tena kho pana samayena Visākhāya Migāramātuyā**

Then at that time Migāra’s mother Visākhā

**kocid-eva attho raññe Pasenadimhi Kosale paṭibaddho hoti,**

was bound up in some matter or other with the Kosalan King Pasenadi,

**taṃ Rājā Pasenadi Kosalo na yathādhippāyaṃ tīreti.**

(but) the Kosalan King Pasenadi would not conclude it according to (her) desire.

**Atha kho Visākhā Migāramātā divādivassa**

Then Migāra’s mother Visākhā in the middle of the day

**yena Bhagavā tenupasaṅkami,**

went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.**

and after going and worshipping the Gracious One, she sat down on one side.

**Ekamantaṃ nisinnaṃ kho**

While sat on one side

**Visākhāṃ Migāramātaraṃ Bhagavā etad-avoca:**

the Gracious One said this to Migāra's mother Visākhā:

**“Handa kuto nu tvaṃ Visākhe āgacchasi divādivassā?” ti.**

“Well now, Visākhā, where have you come from in the middle of the day?”

**“Idha me bhante kociḍ-eva attho**

° “Here, reverend Sir, I am bound up

**raññe Pasenadimhi Kosale paṭibaddho hoti,**

in some affair or other with the Kosalan King Pasenadi,

**taṃ Rājā Pasenadi Kosalo na yathādhippāyaṃ tīretī” ti.**

(but) the Kosalan King Pasenadi does not conclude it according to (my) desire.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Sabbam paravasam dukkham, sabbam issariyam sukham,**  
“All that is in another's power is painful, all that is mastered is pleasing,

**Sādhāraṇe vihaññanti, yogā hi duratikkamā” ti.**  
What is shared is troubling, for yokes are difficult to transcend.”

## **2-10: BHADDIYASUTTAM (20)**

### **THE DISCOURSE ABOUT BHADDIYA**

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Anupiyāya viharati Ambavane.**

at one time the Gracious One was dwelling near Anupiyā, in the Mango Wood.

**Tena kho pana samayena āyasmā Bhaddiyo Kāḷigodhāya putto,**

Then at that time venerable Bhaddiya, Kāḷigodhā's son,

**araññagato pi rukkhamaḷagato pi suññāgāragato pi,**

having gone to the wilderness, to the root of a tree, to an empty place,

**abhikkhaṇaṃ udānaṃ udāneti: “Aho sukham! Aho sukhan!”-ti<sup>82</sup>**

was frequently uttering this exclamation: “Ah, happiness! Ah, happiness!”

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<sup>82</sup> *sukham* here is the so-called nominative of exclamation, see Syntax §28.

**Assosum̐ kho sambahulā bhikkhu**

Many monks heard that

**āyasmato Bhaddiyassa Kālīgodhāya puttassa,**

when venerable Bhaddiya, Kālīgodhā's son,

**araññagatassa pi rukkhamūlagatassa pi suññāgāragatassa pi,**

had gone to the wilderness, to the root of a tree, to an empty place,

**abhikkhaṇaṃ udānaṃ udānentassa:**<sup>83</sup> **“Aho sukhaṃ! Aho sukhan!”-ti**

was frequently uttering this exclamation: “Ah, happiness! Ah, happiness!”

**Sutvāna, nesaṃ etad-ahosi:**

And after hearing (this), it occurred to them:

**“Nissaṃsayam̐ kho āvuso āyasmā Bhaddiyo Kālīgodhāya putto,**

“Undoubtedly, friends, venerable Bhaddiya, Kālīgodhā's son,

**anabhirato brahmacariyaṃ carati,**<sup>84</sup>

has no great delight living the spiritual life,

**yaṃsa pubbe agāriyabhūtaṃ rajjasukhaṃ so tam-anussaramāno,**

and remembering the royal happiness he had formerly in the home life,

**araññagato pi rukkhamūlagato pi suññāgāragato pi,**

having gone to the wilderness, to the root of a tree, to an empty place,

**abhikkhaṇaṃ udānaṃ udāneti: ‘Aho sukhaṃ! Aho sukhan’ ”-ti.**

he is frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’ ”

**Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamiṃsu,**

Then many monks went to the Gracious One,

**upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocuṃ:**

While sat on one side those monks said this to the Gracious One:

**“Āyasmā bhante Bhaddiyo Kālīgodhāya putto,**

“Venerable Bhaddiya, reverend Sir, Kālīgodhā's son,

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<sup>83</sup> This whole report is a genitive absolute, giving the sense of *when...* or *while...*

<sup>84</sup> Another example of the cognate accusative, this time with the cognate in compound. Note that in this case it is possible to use the same construction in translation, though it is difficult elsewhere, as English normally avoids such close repetition.

**araññagato pi rukkhamūlagato pi suññāgāragato pi,**  
having gone to the wilderness, to the root of a tree, to an empty place,

**abhikkhaṇaṃ udānaṃ udāneti: ‘Aho sukhaṃ! Aho sukhan!’-ti.**  
is frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’

**Nissaṃsayāṃ kho bhante āyasmā Bhaddiyo Kāḷigodhāya putto,**  
Undoubtedly, reverend Sir, venerable Bhaddiya, Kāḷigodhā’s son,

**anabhirato brahmacariyaṃ carati,**  
has no great delight living the spiritual life,

**yaṃsa pubbe agāriyabhūtaṃ rajjasukhaṃ so tam-anussaramāno,**  
and remembering the royal happiness he had formerly in the home life,

**araññagato pi rukkhamūlagato pi suññāgāragato pi,**  
having gone to the wilderness, to the root of a tree, to an empty place,

**abhikkhaṇaṃ udānaṃ udāneti: ‘Aho sukhaṃ! Aho sukhan’ ”-ti.**  
he is frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’ ”

**Atha kho Bhagavā aññataraṃ bhikkhuṃ āmantesi:**  
Then the Gracious One addressed a certain monk, (saying):

**“Ehi tvaṃ bhikkhu mama vacanena Bhaddiyaṃ bhikkhuṃ āmantehi:**  
“Please go, monk, and with my word address the monk Bhaddiya, (saying):

**‘Satthā taṃ āvuso Bhaddiya āmantetī’ ” ti.**  
‘The Teacher, friend Bhaddiya, calls you.’ ”

**“Evaṃ bhante,” ti kho so bhikkhu, Bhagavato paṭissutvā,**  
“Yes, reverend Sir,” said that monk, and after replying to the Gracious One,

**yenāyasmā Bhaddiyo Kāḷigodhāya putto tenupasaṅkami,**  
he went to venerable Bhaddiya, Kāḷigodhā’s son,

**upasaṅkamtvā, āyasmantaṃ Bhaddiyaṃ Kāḷigodhāya puttaṃ etad-avoca:**  
and after going, he said this to venerable Bhaddiya, Kāḷigodhā’s son:

**“Satthā taṃ āvuso Bhaddiya āmantetī” ti.**  
“The Teacher, friend Bhaddiya, calls you.”

**“Evaṃ-āvuso,” ti kho āyasmā Bhaddiyo Kāḷigodhāya putto,**  
“Yes, friend,” said venerable Bhaddiya, Kāḷigodhā’s son,

**tassa bhikkhuno paṭissutvā, yena Bhagavā tenupasaṅkami,**  
and after replying to that monk, he went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.**  
after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ Bhaddiyaṃ Kāligodhāya puttam**  
° While sat on one side the Gracious One said this

**Bhagavā etad-avoca: “Saccaṃ kira tvaṃ Bhaddiya,**  
to venerable Bhaddiya, Kāligodhā’s son: “Is it true, as it seems, Bhaddiya, that you,

**araññaḡato pi rukkhamaḡato pi suññaḡāragato pi,**  
having gone to the wilderness, to the root of a tree, to an empty place,

**abhiḡkhaṇaṃ udānaṃ udānesi: ‘Aho sukhaṃ! Aho sukhaṃ!’-ti?”**  
frequently utter this exclamation: ‘Ah, happiness! Ah, happiness!’?”

**“Evaṃ bhante,” ti “Kiṃ pana tvaṃ Bhaddiya atthavaṣaṃ sampassamaṇo,**  
“Yes, reverend Sir,” “But, Bhaddiya, seeing what reason did you,

**araññaḡato pi rukkhamaḡato pi suññaḡāragato pi,**  
having gone to the wilderness, to the root of a tree, to an empty place,

**abhiḡkhaṇaṃ udānaṃ udānesi: ‘Aho sukhaṃ! Aho sukhaṃ!’-ti?”**  
frequently utter this exclamation: ‘Ah, happiness! Ah, happiness!’ ?”

**“Pubbe me bhante aḡariyabhūtaṣa raḡjaṃ kārentaṣa,**  
“Formerly, reverend Sir, while I was in the home life ruling the country,

**anta pi antepure rakkhā saṣaṃvihitā ahoṣi,**  
the inside of the inner quarters was well appointed with guards,

**bahi pi antepure rakkhā saṣaṃvihitā ahoṣi,**  
and the outside of the inner quarters was well appointed with guards,

**anta pi naḡare rakkhā saṣaṃvihitā ahoṣi,**  
and inside the city it was well appointed with guards,

**bahi pi naḡare rakkhā saṣaṃvihitā ahoṣi,**  
and outside the city it was well appointed with guards,

**anto pi janapade rakkhā susaṁvihitā ahosi,**  
and inside the country it was well appointed with guards,

**bahi pi janapade rakkhā susaṁvihitā ahosi.**  
and outside the country it was well appointed with guards.

**So kho ahaṁ bhante evaṁ rakkhitagopito santo,**  
Although, reverend Sir, I was being guarded and protected in this way,

**bhīto ubbiggo ussaṅkī utrāsī vihāsim.**  
I lived fearful, anxious, distrustful, and afraid.

**Etarahi kho panāhaṁ bhante,**  
But at present, reverend Sir,

**araññagato pi rukkhamūlagato pi suññāgāragato pi,**  
having gone to the wilderness, to the root of a tree, to an empty place,

**eko abhīto anubbiggo anussaṅkī anutrāsī,**  
° I live solitary, fearless, unanxious, trusting, unafraid,

**apossukko pannalomo paradavutto migabhūtena cetasā viharāmi.**  
unconcerned, not horrified, quite secure, with a mind that has become (confident) like  
a (free)-born animal.

**Idaṁ kho ahaṁ bhante atthavaṣaṁ sampassamāno,**  
It is seeing this reason, reverend Sir, that I,

**araññagato pi rukkhamūlagato pi suññāgāragato pi,**  
having gone to the wilderness, to the root of a tree, to an empty place,

**abhikkhaṇaṁ udānaṁ udānemi: ‘Aho sukhaṁ aho sukhan’ ”-ti.**  
am frequently uttering this exclamation: ‘Ah, happiness! Ah, happiness!’ ”

**Atha kho Bhagavā, etam-atthaṁ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:**  
on that occasion uttered this exalted utterance:

**“Yassantarato na santi kopā,**  
“For he who has no agitations inside (the mind),

**Iti bhavābhavatañ-ca<sup>85</sup> vītivatto,**  
Who has thus completely transcended continuity of existence,

**Taṃ vigatabhayaṃ sukhim asokaṃ,**  
° The devas are unable to see

**Devā nānubhavanti dassanāyā” ti.**  
He who is without fear, happy, and griefless.”

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<sup>85</sup> Long *-ā-* in the middle of *bhavābhavatā* is a case of rhythmical lengthening, and the word should be parsed *bhava* + *bhavatā*, not *bhava* + *abhavatā*.



### 3: NANDAVAGGO

#### THE CHAPTER (INCLUDING THE DISCOURSE) ABOUT NANDA

#### 3-1: KAMMASUTTAM (21)

##### THE DISCOURSE ABOUT DEEDS

**Evam me sutam:**  
Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena**  
Then at that time

**aññataro bhikkhu Bhagavato avidūre nisinno hoti,**  
a certain monk was sitting not far away from the Gracious One,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
and after folding his legs crosswise, and setting his body straight,

**purāṇakammavipākajaṃ dukkhaṃ tibbaṃ kharaṃ kaṭukaṃ vedanaṃ,**  
° he was bearing painful, sharp, harsh, and bitter feelings, that had arisen as a result of former (unwholesome) deeds,

**adhiṇvāsento sato sampajāno avihaññaṃāno.**  
mindfully, with full awareness, and without being troubled.

**Addasā kho Bhagavā taṃ bhikkhuṃ avidūre nisinnaṃ,**  
The Gracious One saw that monk sitting not far away,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
who after folding his legs crosswise, and setting his body straight,

**purāṇakammavipākajaṃ dukkhaṃ tibbaṃ kharaṃ kaṭukaṃ vedanaṃ,**  
° was bearing painful, sharp, harsh, and severe feelings, that had arisen as a result of former (unwholesome) deeds,

**adhiṇvāsentaṃ sataṃ sampajānaṃ avihaññaṃānaṃ.**  
mindfully, with full awareness, and without being troubled.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Sabbakammajahassa bhikkhuno,**  
“For the monk who has given up all deeds,

**Dhunamānassa purekataṃ rajaṃ,**  
For he who is throwing off the dust of what was done before,

**Amamassa ʔhitassa tādino,**  
For he who is unselfish, stable, such-like,

**Attho natthi janaṃ lapetave” ti.**<sup>86</sup>  
There is no need to speak to people.”

### 3-2: NANDASUTTAM (22)

#### THE DISCOURSE ABOUT NANDA

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattṭhī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Nando,**  
Then at that time venerable Nanda,

**Bhagavato bhātā mātucchāputto,**<sup>87</sup>  
the Gracious One’s brother, his mother’s sister’s son,

**sambahulānaṃ bhikkhūnaṃ evam-āroceti:**  
confessed this to many monks:

**“Anabhirato ahaṃ āvuso brahmacariyaṃ carāmi,**  
“I have no great delight, venerable friends, living the spiritual life,

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<sup>86</sup> The infinitive in *-tave* (= Vedic *-tave*, *tavai*) is confined to the gāthā language, see Geiger, PG, § 204.1.

<sup>87</sup> Venerable Nanda’s father was King Suddhodana, the Buddha’s father; his mother however, was the Buddha’s mother’s sister, Mahāpajāpatī (who was also, of course, the Buddha’s foster mother).

**na sakkomi brahmacariyaṃ sandhāretuṃ,**

I am not able to endure the spiritual life,

**sikkhaṃ paccakkhāya hīnāyāvattissāmī” ti.**

having disavowed the training, I will return to what is inferior.”

**Atha kho aññataro bhikkhu yena Bhagavā tenupasaṅkami,**

Then a certain monk went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.**

and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho so bhikkhu Bhagavantam etad-avoca:**

While sat on one side that monk said this to the Gracious One:

**“Āyasmā bhante Nando Bhagavato bhātā mātucchāputto,**

“Venerable Nanda, reverend Sir, the Gracious One’s brother, his mother’s sister’s son,

**sambahulānaṃ bhikkhūnaṃ evam-āroceti:**

confesses this to many monks:

**‘Anabhirato ahaṃ āvuso brahmacariyaṃ carāmi,**

‘I have no great delight, venerable friends, living the spiritual life,

**na sakkomi brahmacariyaṃ sandhāretuṃ,**

I am not able to endure the spiritual life,

**sikkhaṃ paccakkhāya hīnāyāvattissāmī’ ” ti.**

having disavowed the training, I will return to what is inferior.’ ”

**Atha kho Bhagavā aññataram bhikkhuṃ āmantesi:**

Then the Gracious One addressed a certain monk, (saying):

**“Ehi tvaṃ bhikkhu mama vacanena Nandaṃ bhikkhuṃ āmantehi:**

“Please go, monk, and with my word address the monk Nanda, (saying):

**‘Satthā taṃ āvuso Nanda āmantetī’ ” ti.**

‘The Teacher, venerable friend Nanda, calls you.’ ”

**“Evaṃ bhante,” ti kho so bhikkhu, Bhagavato paṭissutvā,**

“Yes, reverend Sir,” said that monk, and after replying to the Gracious One,

**yenāyasmā Nando tenupasaṅkami,**  
he went to venerable Nanda,

**upasaṅkamtivā, āyasmantaṃ Nandaṃ etad-avoca:**  
and after going, he said this to venerable Nanda:

**“Satthā taṃ āvuso Nanda āmanteti” ti.**  
“The Teacher, venerable friend Nanda, calls you.”

**“Evam-āvuso” ti kho āyasmā Nando, tassa bhikkhuno paṭissutvā,**  
“Yes, venerable friend,” said venerable Nanda, and after replying to that monk,

**yena Bhagavā tenupasaṅkami,**  
he went to the Gracious One,

**upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ Nandaṃ Bhagavā etad-avoca:**  
While sat on one side, the Gracious One said this to venerable Nanda:

**“Saccaṃ kira tvaṃ Nanda sambahulānaṃ bhikkhūnaṃ evam-ārocesi:**  
“Is it true, as it seems, Nanda, that you confessed this to many monks, (saying):

**‘Anabhirato ahaṃ āvuso brahmacariyaṃ carāmi,**  
“I have no great delight, venerable friends, living the spiritual life,

**na sakkomi brahmacariyaṃ sandhāretum,**  
I am not able to endure the spiritual life,

**sikkhaṃ paccakkhāya hīnāyāvattissāmī’? ” ti.**  
having disavowed the training, I will return to what is inferior.’ ”

**“Evaṃ bhante,” ti.**  
“Yes, reverend Sir.”

**“Kissa pana tvaṃ Nanda anabhirato brahmacariyaṃ carasi,**  
“But why do you, Nanda, have no great delight living the spiritual life,

**na sakkosi brahmacariyaṃ sandhāretum,**  
are not able to endure the spiritual life,

**sikkhaṃ paccakkhāya hīnāyāvattissasī’?” ti.**  
and having disavowed the training, will return to what is inferior?”

**“Sākiyānī maṃ bhante janapadakalyāṇī gharā nikkhamantassa,**  
“As I was leaving from home, reverend Sir, a Sakyan girl, the most beautiful woman in the country,

**upaḍḍhullikhitebhi kesebhi<sup>88</sup> apaloketvā maṃ etad-avoca:**

with her hair half-combed, having looked round, said this to me:

**‘Tuvaṭaṃ kho Ayyaputta āgaccheyyāsī’ ti.**

‘Master, may you quickly return.’

**So kho ahaṃ bhante tam-anussaramāno,**

Remembering that, reverend Sir,

**anabhirato brahmacariyaṃ carāmi,**

I have no great delight living the spiritual life,

**na sakkomi brahmacariyaṃ sandhāretuṃ,**

I am not able to endure the spiritual life,

**sikkhaṃ paccakkhāya hīnāyāvattissāmī’ ti.**

and having disavowed the training, I will return to what is inferior.”

**Atha kho Bhagavā āyasmantaṃ Nandaṃ bāhāya<sup>89</sup> gahetvā,**

Then the Gracious One, having taken venerable Nanda by the arm,

**seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,**

just as a strong man might stretch out a bent arm,

**pasāritaṃ vā bāhaṃ sammiñjeyya,**

or bend in an outstretched arm,

**evam-eva Jetavane antarahito devesu Tavatimsesu pāturahosi.**

in the same way did he disappear from Jeta’s Wood, and reappear amongst the Tāvātimsa devas.

**Tena kho pana samayena pañcamattāni<sup>90</sup> accharāsātāni**

° Then at that time five hundred celestial dove-footed nymphs

**Sakkassa devānam-indassa upaṭṭhānaṃ āgatāni honti kakuṭapādāni.**

had come to attend to Sakka, the lord of the devas.

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<sup>88</sup> The intermediate instrumental forms in *-ebhi* (= Skr *-ebhis*; normal Pāḷi form *-ehi*) are interesting here, and maybe reflect the remembrance of a genuine utterance.

<sup>89</sup> Note that *bāhāya* here is a locative (as in parallel usage where the declension is clear), though it has the sense of the instrumental case; see Syntax §166e.

<sup>90</sup> *Matta* is pleonastic in phrases of this kind, and therefore untranslatable, notice that it is dropped when used in direct speech just below.

**Atha kho Bhagavā āyasmantaṃ Nandaṃ āmantesi:**

Then the Gracious One addressed venerable Nanda, (saying):

**“Passasi no tvaṃ Nanda imāni pañca accharāsātāni kakuṭapādānī?” ti.**

“Do you see, Nanda, these five hundred celestial dove-footed nymphs?”

**“Evaṃ bhante,” ti.**

“Yes, reverend Sir.”

**“Taṃ kiṃ maññasi, Nanda,**

“What do you think about this, Nanda,

**katamā nu kho abhirūpatarā ca dassanīyatarā ca pāsādikatarā ca,**

who has the most perfect form, is the most fair to behold, is the most pleasing,

**Sākiyānī vā janapadakalyāṇī,**

the Sakyan girl, the most beautiful woman in the country,

**imāni vā pañca accharāsātāni kakuṭapādānī?” ti.**

or these five hundred celestial dove-footed nymphs?”

**“Seyyathā pi bhante paluṭṭhamakkaṭi kaṇṇanāsacchinnā,**

“Like a disfigured monkey, reverend Sir, with its ears and nose cut off,

**evam-eva kho bhante Sākiyānī janapadakalyāṇī,**

so is the Sakyan girl, reverend Sir, the most beautiful woman in the country,

**imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkham-pi na upeti,**

compared with these five hundred celestial nymphs she does not count,

**kalam-pi na upeti, kalabhāgam-pi na upeti, upanidhim-pi na upeti!**

she is not even a fraction, she is not even half a fraction, she is not even to be compared!

**Atha kho imāni pañca accharāsātāni**

These five hundred celestial nymphs

**abhirūpatarāni ceva dassanīyatarāni ca pāsādikatarāni cā” ti.**

certainly have the most perfect form, are the most fair to behold, are the more pleasing.”

**“Abhirama Nanda! Abhirama Nanda! Ahaṃ te pāṭibhogo**

“Take delight, Nanda! Take delight, Nanda! I am your surety

**pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādānaṃ!”-ti.**  
for gaining five hundred celestial dove-footed nymphs!”

**“Sace me bhante Bhagavā pāṭibhogo**  
“If, reverend Sir, the Gracious One is my surety

**pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādānaṃ,**  
for gaining five hundred celestial dove-footed nymphs,

**abhiramissāmahaṃ bhante Bhagavati brahmacariye” ti.**  
I will take great delight, reverend Sir, in (living) the spiritual life under the Gracious One.”

**Atha kho Bhagavā āyasmantaṃ Nandaṃ bāhāya gahetvā,**  
Then the Gracious One, having taken venerable Nanda by the arm,

**seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,**  
just as a strong man might stretch out a bent arm,

**pasāritaṃ vā bāhaṃ sammiñjeyya,**  
or bend in an outstretched arm,

**evam-eva devesu Tāvatisesū antarahito Jetavane pāturahosi.**  
in the same way did they disappear from amongst the Tāvatisa devas, and reappear in Jeta’s Wood.

**Assosum kho bhikkhū: “Āyasmā kira Nando,**  
The monks heard: “Venerable Nanda, it seems,

**Bhagavato bhātā mātucchāputto**  
the Gracious One’s brother, his mother’s sister’s son,

**accharānaṃ hetu brahmacariyaṃ carati,**  
is living the spiritual life for the sake of celestial nymphs,

**Bhagavā kirassa pāṭibhogo**  
the Gracious One, it seems, is his surety

**pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādānaṃ!”-ti.**  
for gaining five hundred celestial dove-footed nymphs!”

**Atha kho āyasmato Nandassa sahāyakā bhikkhū āyasmantaṃ Nandaṃ**  
° Then venerable Nanda’s monk-friends accosted venerable Nanda

**bhatakavādena ca upakkitakavādena ca samudācaranti:**

with words about a hireling, with words about a lackey, (saying):

**“Bhatako kirāyasmā Nando, upakkitako kirāyasmā Nando,**

“It seems venerable Nanda is a hireling, it seems venerable Nanda is a lackey,

**accharānaṃ hetu brahmacariyaṃ carati,**

he is living the spiritual life for the sake of celestial nymphs,

**Bhagavā kirassa pāṭibhogo**

the Gracious One, it seems, is his surety

**pañcannaṃ accharāsātānaṃ paṭilābhāya kakuṭapādānaṃ!”-ti.**

for gaining five hundred celestial dove-footed nymphs!”

**Atha kho āyasmā Nando sahāyakānaṃ bhikkhūnaṃ**

Then venerable Nanda, at his monk-friends’

**bhatakavādena ca upakkitakavādena ca,**

words about a hireling, words about a lackey,

**aṭṭhiyamāno harāyamāno jigucchamāno,**

was distressed, ashamed, and disgusted,

**eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto,**

and while dwelling solitary, secluded, heedful, ardent, and resolute,

**na cirasseva yassatthāya<sup>91</sup> kulaputtā**

after no long time (attained) that good for which sons of good family

**sammad-eva agārasmā anagāriyaṃ pabbajanti,**

rightly go forth from the home to homelessness,

**tad-anuttaraṃ brahmacariyapariyosānaṃ,**

that unsurpassed conclusion to the spiritual life,

**diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi:<sup>92</sup>**

and dwelt having known, having directly experienced, and having attained (nibbāna) himself in this very life:

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<sup>91</sup> *yassatthāya* here is a periphrasis, the sense of which could have been carried by the dative case alone; lit.: *for the purpose of which...*

<sup>92</sup> Here the auxilliary verb *vihāsi* gives durative sense to the three absolutes that precede it.



**“Khīṇā jāti**

“Destroyed is birth

**vūṣitaṃ brahmacariyaṃ**

accomplished is the spiritual life

**kataṃ karaṇīyaṃ**<sup>93</sup>

done is what ought to be done

**nāparaṃ itthattāyā” ti abbhaññāsi.**

there is no more of this mundane state” - this he knew.

**Aññataro ca kho panāyasmā Nando Arahataṃ ahosi.**

And venerable Nanda became another of the Worthy Ones.

**Atha kho aññatarā devatā, abhikkantāya rattiya,**

Then a certain devatā, when the night had passed,

**abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā,**

having lit up the whole of Jeta’s Wood with his surpassing beauty,

**yena Bhagavā tenupasaṅkami,**

went to the Gracious One,

**upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekamantaṃ aṭṭhāsi.**

and after going and worshipping the Gracious One, he stood on one side.

**Ekamantaṃ ʈhitā kho sā devatā Bhagavantaṃ etad-avoca:**

While standing on one side that devatā said this to the Gracious One:

**“Āyasmā bhante Nando Bhagavato bhātā mātucchāputto,**

“Venerable Nanda, reverend Sir, the Gracious One’s brother, his mother’s sister’s son,

**āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ,**

through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

**diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatī” ti.**

dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.”

**Bhagavato pi kho ñāṇaṃ udapādi:**

And this knowledge arose to the Gracious One:

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<sup>93</sup> Cognate accusative with the future passive participle.

**“Nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ,**

“Nanda, through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

**diṭṭhe va dhamme<sup>94</sup> sayam abhiññā sacchikatvā upasampajja viharatī” ti.**

dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.”

**Atha kho āyasmā Nando, tassā rattiya accayena,**

Then venerable Nanda, when that night had passed,

**yena Bhagavā tenupasaṅkami,**

went to the Gracious One,

**upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**

and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho āyasmā Nando Bhagavantaṃ etad-avoca:**

While sat on one side venerable Nanda said this to the Gracious One:

**“Yaṃ me bhante Bhagavā paṭibhogo**

“That, reverend Sir, for which the Gracious One was my surety

**- pañcannaṃ accharāsatānaṃ paṭilābhāya kakuṭapādānaṃ -**

- for gaining five hundred celestial dove-footed nymphs -

**muñcām-ahaṃ bhante Bhagavantaṃ etasmā paṭissavā” ti.**

I free the Gracious One, reverend Sir, from that promise.”

**“Mayā pi kho te Nanda cetasā ceto paricca vidito:**

“Nanda, having encompassed your mind fully with my mind, I understood:

**‘Nando āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ,**

‘Nanda, through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

**diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatī’ ti**

dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.’

**Devatā pi me etam-atthaṃ ārocesi:**

Also a devatā announced that matter to me, (saying):

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<sup>94</sup> This is an idiom, perhaps more literally we could translate: *in the things that are seen*.

**‘Āyasmā bhante Nando Bhagavato bhātā mātucchāputto,**

‘Venerable Nanda, reverend Sir, the Gracious One’s brother, his mother’s sister’s son,

**āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ,**

through the destruction of the pollutants, without pollutants, freed in mind, freed through wisdom,

**diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatī’ ti.**

dwells having known, having directly experienced, and having attained (nibbāna) himself in this very life.’

**Yad-eva kho te Nanda anupādāya āsavehi cittaṃ vimuttaṃ,**

When, Nanda, your mind was freed from the pollutants without attachment,

**athāhaṃ mutto etasmā paṭissavā” ti.**

then was I freed from that promise.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yassa nittiṇṇo paṅko ca, maddito kāmakaṇṭako,**

“He who has got out of the quagmire, who has crushed the thorn of sense desire,

**Mohakkhayaṃ anuppatto, sukhadukkhesu na vedhati sa bhikkhū” ti.**

Who has arrived at the destruction of delusion, that monk does not shake in regard to pleasure and pain.”

### **3-3: YASOJASUTTAṀ (23)**

#### **THE DISCOURSE ABOUT YASOJA**

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvatthī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena**

Then at that time

**Yasojapamukhāni pañcamattāni bhikkhusatāni**

five hundred monks with Yasoja at their head

**Sāvatthim anuppattāni honti, Bhagavantam dassanāya.**

had arrived in Sāvatthī, to see the Gracious One.

**Te ca kho āgantukā bhikkhū**

Then those visiting monks

**nevāsikehi bhikkhūhi saddhim paṭisammodamānā,**

while exchanging greetings with the resident monks,

**senāsanāni paññāpayamānā, pattacīvarāni paṭisāmayamānā,**

having the dwelling places assigned, putting the bowls and robes in order,

**uccāsaddā mahāsaddā ahesum.**

made a loud noise, a great noise.

**Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**

Then the Gracious One addressed venerable Ānanda, (saying):

**“Ke panete Ānanda uccāsaddā mahāsaddā?**

“Who are these (making) a loud noise, a great noise?

**Kevaṭṭā maññe macchavilope!” ti**

One would think it is fishermen with their haul of fish!”

**“Etāni bhante Yasojapamukhāni pañcamattāni bhikkhusatāni,**

“These, reverend Sir, are five hundred monks with Yasoja at their head,

**Sāvatthim anuppattāni Bhagavantam dassanāya.**

who have arrived at Sāvatthī to see the Gracious One.

**Tete āgantukā bhikkhū nevāsikehi bhikkhūhi**

° These visiting monks while exchanging greetings

**saddhim paṭisammodamānā,**

with the resident monks,

**senāsanāni paññāpayamānā, pattacīvarāni paṭisāmayamānā,**

having the dwelling places assigned, putting the bowls and robes in order,

**uccāsaddā mahāsaddā” ti.**

(make) a loud noise, a great noise.”

**“Tena hānanda mama vacanena te bhikkhū āmantehi:**

“Now then, Ānanda, with my word address those monks, (saying):

**‘Satthā āyasmante āmantetī’ ” ti.**

‘The Teacher calls the venerable ones.’ ”

**“Evaṃ bhante,” ti kho āyasmā Ānando, Bhagavato paṭissutvā,**

“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

**yena te bhikkhū tenupasaṅkami,**

he went to those monks,

**upasaṅkamitvā, te bhikkhū etad-avoca:**

and after going, he said this to those monks:

**“Satthā āyasmante āmantetī” ti.**

“The Teacher calls the venerable ones.”

**“Evaṃ-āvuso” ti kho te bhikkhū, āyasmato Ānandassa paṭissutvā,**

“Yes, friend,” said those monks, and after replying to venerable Ānanda,

**yena Bhagavā tenupasaṅkamiṃsu,**

they went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdiṃsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinne kho te bhikkhū Bhagavā etad-avoca:**

While sat on one side the Gracious One said this to those monks:

**“Kinnu tumhe bhikkhave uccāsaddā mahāsaddā,**

“Why, monks, are you (making) a loud noise, a great noise,

**kevaṭṭā maññe macchavilope?” ti.**

so one would think it is fishermen with their haul of fish?”

**Evaṃ vutte, āyasmā Yasojo Bhagavantam etad-avoca:**

After that was said, venerable Yasoja said this to the Gracious One:

**“Imāni bhante pañcamattāni bhikkhusatāni**

“These, reverend Sir, are five hundred monks

**Sāvattthiṃ anuppattāni Bhagavantam dassanāya.**

who have arrived at Sāvattthī to see the Gracious One.

**Teme āgantukā bhikkhū nevāsikehi bhikkhūhi**

° These visiting monks while exchanging greetings

**saddhiṃ paṭisammodamānā,**

with the resident monks,

**senāsanāni paññāpayamānā, pattacīvarāni paṭisāmayamānā,**  
having the dwelling places assigned, putting the bowls and robes in order,

**uccāsaddā mahāsaddā” ti.**  
(make) a loud noise, a great noise.”

**“Gacchatha bhikkhave vo paṇāmemi.**  
“Please go, monks, I am dismissing you.

**Na vo mama santike vatthabban”-ti.**  
You should not live in my presence.”

**“Evaṃ bhante,” ti kho te bhikkhū, Bhagavato paṭissutvā,**<sup>95</sup>  
“Yes, reverend Sir,” said those monks, and after replying to the Gracious One,

**uṭṭhāyāsana, Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā,**  
rising from their seats, worshipping and circumambulating the Gracious One,

**senāsanaṃ saṃsāmetvā, pattacīvaram-ādāya,**  
putting their dwelling places in order, picking up their robes and bowls,

**yena Vajji tena cārikaṃ pakkamiṃsu.**  
they went on walking tour towards Vajji.

**Vajjisu anupubbena cārikaṃ caramānā**  
While walking gradually through Vajji on walking tour

**yena Vaggumudā nadī tenupasaṅkamimṃsu,**  
they went to the river Vaggumudā,

**upasaṅkamitvā Vaggumudāya nadiyā tīre paṇṇakuṭīyo karitvā,**  
and after going and making leaf-huts on the bank of the river Vaggumudā,

**Vassaṃ upagacchimṃsu.**  
they entered upon the Rains Retreat.

**Atha kho āyasmā Yasojo vassupagato bhikkhū āmantesi:**  
Then venerable Yasoja, having entered upon the Rains Retreat, addressed those monks (saying):

**“Bhagavatā mayaṃ āvuso paṇāmitā atthakāmena hitesinā,**  
“We were dismissed, friends, by the Gracious One, who desires our welfare, who seeks our benefit,

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<sup>95</sup> As noted above this sentence is often mistranslated as though *paṭissutvā* were an aorist, giving the sense [nominative] *replied to the [accusative]*. Just below the same type of sentence *does* occur with the finite verb *paccassosum*.

**anukampakena anukampaṃ upādāya.**

who is compassionate, out of compassion (for us).

**Handa mayaṃ āvuso tathā vihāraṃ kappema**

Well now, venerable friends, we must live

**yathā no viharataṃ Bhagavā attamano assā” ti.**

in such a way that the Gracious One will be pleased with our living.”

**“Evam-āvuso” ti kho te bhikkhū āyasmato Yasojassa paccassosum.**

“Yes, friend,” those monks replied to venerable Yasoja.

**Atha kho te bhikkhū**

Then those monks

**vūpakaṭṭhā appamattā ātāpino pahitattā viharantā,<sup>96</sup>**

while dwelling secluded, heedful, ardent, and resolute,

**tenevantaravassena sabbeva tisso vijjā sacchākaṃsu.**

within the Rains Retreat all realized the three deep understandings.

**Atha kho Bhagavā, Sāvatthiyaṃ yathābhirantaṃ viharitvā,**

Then the Gracious One, having dwelt at Sāvatthī for as long as he wished,

**yena Vesālī tena cārikaṃ pakkāmi,**

went on walking tour towards Vesālī,

**anupubbena cārikaṃ caramāno yena Vesālī tad-avasari.<sup>97</sup>**

and while walking gradually on walking tour he arrived at Vesālī.

**Tatra sudam Bhagavā Vesāliyaṃ viharati,<sup>98</sup>**

There the Gracious One dwelt near Vesālī,

**Mahāvane Kūṭāgārasālāyaṃ.**

in the Great Wood, at the Gabled Hall.

**Atha kho Bhagavā, Vaggumudātīriyānaṃ bhikkhūnaṃ**

° Then the Gracious One, having applied his mind, and with his mind fully encompassed

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<sup>96</sup> Participle use, with *viharantā* giving durative sense.

<sup>97</sup> *yena ... tad...* is a parallel idiom to the more common *yena ... tena ...* Here the instrumental is constructed with the accusative, lit.: *where Vesālī was at that he arrived*.

<sup>98</sup> Notice the use of the historical present again in this sentence, which is similar to the way it is used in the openings of the discourses.

**cetasā ceto<sup>99</sup> paricca manasikaritvā āyasmantaṃ Ānandaṃ āmantesi:**

the minds of the monks on the bank of the Vaggumudā, addressed venerable Ānanda, (saying):

**“Ālokajātā viya me Ānanda esā disā.**

“It is as though something light has arisen for me, Ānanda, in this direction.

**Obhāsajātā viya me Ānanda esā disā.**

It is as though something splendid has arisen for me, Ānanda, in this direction.

**Yassaṃ disāyaṃ Vaggumudātīriyā bhikkhū viharanti gantūṃ**

To go to that direction where the monks on the bank of the Vaggumudā dwell

**appaṭikūlāsi me manasikātūṃ.**

and to apply my mind is not disagreeable.

**Pahiṇeyyāsi tvaṃ Ānanda**

Please send, Ānanda,

**Vaggumudātīriyānaṃ bhikkhūnaṃ santike<sup>100</sup> dūtaṃ:**

a messenger into the presence of the monks on the bank of the Vaggumudā, (to say):

**‘Satthā āyasmante āmanteti, Satthā āyasmantānaṃ dassanakāmo’ ” ti.**

‘The Teacher, venerable friends, calls you, the Teacher desires to see the venerable ones.’ ”

**“Evaṃ bhante,” ti kho āyasmā Ānando, Bhagavato paṭissutvā,**

“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

**yena aññataro bhikkhu tenupasaṅkami,**

he went to a certain monk,

**upasaṅkamtivā, taṃ bhikkhuṃ etad-avoca:**

and after going, he said this to that monk:

**“Ehi tvaṃ āvuso, yena Vaggumudātīriyā bhikkhū tenupasaṅkameyyāsi,**

“Come, venerable friend, you should go to the monks on the bank of the Vaggumudā,

**upasaṅkamtivā, Vaggumudātīriye bhikkhū evaṃ vadehi:**

and after going, please say this to the monks on the bank of the Vaggumudā:

**‘Satthā āyasmante āmanteti, satthā āyasmantānaṃ dassanakāmo’ ” ti.**

‘The Teacher, venerable friends, calls you, the Teacher desires to see the venerable ones.’ ”

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<sup>99</sup> *Ceto*, nominative singular, applied to the monks as a group.

<sup>100</sup> *Santike* here is a periphrasis, where the same meaning is obtained even if it was omitted: *Please send ... a messenger to the monks ... etc.*



**“Evam-āvuso,” ti kho so bhikkhu, āyasmato Ānandassa paṭissutvā,**  
“Yes, friend,” said that monk, and after replying to venerable Ānanda,

**seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,**  
just as a strong man might stretch out a bent arm,

**pasāritaṃ vā bāhaṃ sammiñjeyya,**  
or bend in an outstretched arm,

**evam-eva Mahāvane kuṭāgārasālāyaṃ antarahito,**  
in the same way did he disappear from the Gabled Hall in Great Wood,

**Vaggumudāya nadiyā tīre tesaṃ bhikkhūnaṃ purato pāturahosi.**  
and reappear in front of those monks on the bank of the river Vaggumudā.

**Atha kho so bhikkhu Vaggumudātīriye bhikkhū etad-avoca:**  
Then that monk said this to the monks on the bank of the Vaggumudā:

**“Satthā āyasmante āmanteti, satthā āsmantānaṃ dassanakāmo” ti.**  
“The Teacher, venerable friends, calls you, the Teacher desires to see the venerable ones.”

**“Evam-āvuso,” ti kho te bhikkhū, tassa bhikkhuno paṭissutvā,**  
“Yes, friend,” said those monks, and after replying to that monk,

**senāsanaṃ saṃsāmetvā pattacīvaram-ādāya,**  
setting their dwelling places in order, and picking up their bowls and robes,

**seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya,**  
just as a strong man might stretch out a bent arm,

**pasāritaṃ vā bāhaṃ sammiñjeyya,**  
or bend in an outstretched arm,

**evam-eva Vaggumudāya nadiyā tīre antarahitā,**  
in the same way did they disappear from the bank of the river Vaggumudā,

**Mahāvane Kūṭāgārasālāyaṃ Bhagavato sammukhe pāturaheṣuṃ.**  
and reappear in front of the Gracious One in the Gabled Hall in Great Wood.

**Tena kho pana samayena Bhagavā āneñjēna samādhinā nisinno hoti.**  
Then at that time the Gracious One was sitting in imperturbable concentration.

**Atha kho tesaṃ bhikkhūnaṃ etad-ahosi:**  
Then it occurred to those monks:

**“Katamena nu kho Bhagavā vihārena etarahi viharatī?” ti**  
“Now in what state is the Gracious One dwelling at the present time?”

**Atha kho tesaṃ bhikkhūnaṃ etad-ahosi:**

Then it occurred to those monks:

**“Āneñjēna kho Bhagavā vihārena<sup>101</sup> etarahi viharatī” ti,**

“The Gracious One is dwelling in a state of imperturbability at the present time,”

**sabbeva āneñjēna samādhinā nisīdiṃsu.**

and they all sat in imperturbable concentration.

**Atha kho āyasmā Ānando, abhikkantāya rattiyā,**

Then venerable Ānanda, when the night had passed,

**nikkhante paṭhame yāme, uṭṭhāyāsanaṃ ekaṃsaṃ cīvaram karitvā,**

when the first watch of the night had gone, after rising from his seat, arranging his robe on one shoulder,

**yena Bhagavā tenañjaliṃ paṇāmetvā, Bhagavantaṃ etad-avoca:**

and raising his hands in respectful salutation, said this to the Gracious One:

**“Abhikkantā bhante ratti, nikkhanto paṭhamo yāmo,**

“The night has passed, reverend Sir, the first watch of the night has gone,

**ciranisinnā āgantukā bhikkhū,**

for a long time (these) visiting monks have been sitting,

**paṭisammodatu bhante Bhagavā āgantukehi bhikkhūhī” ti.**

let the Gracious One exchange greetings, reverend Sir, with the visiting monks.”

**Evaṃ vutte, Bhagavā tuṇhī ahosi.**

When that was said, the Gracious One was silent.

**Dutiyam-pi kho āyasmā Ānando, abhikkantāya rattiyā,**

For a second time venerable Ānanda, when the night had passed,

**nikkhante majjhime yāme, uṭṭhāyāsanaṃ ekaṃsaṃ cīvaram karitvā,**

when the middle watch of the night had gone, after rising from his seat, arranging his robe on one shoulder,

**yena Bhagavā tenañjaliṃ paṇāmetvā, Bhagavantaṃ etad-avoca:**

and raising his hands in respectful salutation, said this to the Gracious One:

**“Abhikkantā bhante ratti, nikkhanto majjhimo yāmo,**

“The night has passed, reverend Sir, the middle watch of the night has gone,

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<sup>101</sup> *āneñjēna...vihārena...* , used here and in similar contexts below, is the instrumental of attendant circumstance, see Syntax §65.

**ciranisinnā āgantukā bhikkhū,**

for a long time (these) visiting monks have been sitting,

**paṭisammodatu bhante Bhagavā āgantukehi bhikkhūhī” ti.**

let the Gracious One exchange greetings, reverend Sir, with the visiting monks.”

**Dutiyam-pi kho Bhagavā tuṇhī ahosi.**

For a second time the Gracious One was silent.

**Tatīyam-pi kho āyasmā Ānando, abhikkantāya rattiyā,**

For a third time venerable Ānanda, when the night had passed,

**nikkhante pacchime yāme, uddhate aruṇe, nandimukhiyā rattiyā,<sup>102</sup>**

when the last watch of the night had gone, when dawn had risen, when the night had a joyful appearance,

**uṭṭhāyāsanā ekaṃsaṃ cīvaram karitvā,**

after rising from his seat, arranging his robe on one shoulder,

**yena Bhagavā tenañjalim paṇāmetvā, Bhagavantam etad-avoca:**

and raising his hands in respectful salutation, said this to the Gracious One:

**“Abhikkantā bhante ratti, nikkhanto pacchimo yāmo,**

“The night has passed, reverend Sir, the last watch of the night has gone,

**uddhato aruṇo, nandimukhī ratti, ciranisinnā āgantukā bhikkhū,**

dawn has risen, the night has a joyful appearance, for a long time (these) visiting monks have been sitting,

**paṭisammodatu bhante Bhagavā āgantukehi bhikkhūhī” ti.**

let the Gracious One exchange greetings, reverend Sir, with the visiting monks.”

**Atha kho Bhagavā, tamhā samādhimhā vuṭṭhahitvā,**

Then the Gracious One, after rising from that concentration,

**āyasmantaṃ Ānandaṃ āmantesi:**

addressed venerable Ānanda, (saying):

**“Sace kho tvaṃ Ānanda jāneyyāsi ettakam-pi te nappaṭibhāseyya.**

“If you knew, Ānanda, you would not say even this much about them.

**Ahañ-ca Ānanda imāni ca pañca bhikkhusatāni,**

I and these five hundred monks, Ānanda,

**sabbeva āneñjasamādhinā nisīdimhā” ti.**

have all been sat in imperturbable concentration.”

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<sup>102</sup> These four clauses are all locative absolutes.

**Atha kho Bhagavā, etam-attham veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yassa jito kāmakaṇṭako,**

“He who is victorious over the thorn of sense desire,

**Akkoso ca vadho ca bandhanañ-ca,**

Scolding, slaying, and (other) bonds,

**Pabbato viya so ṭhito anejo,**

He who stands unmoved like a mountain,

**Sukhadukkhesu na vedhati sa bhikkhū” ti.**

That monk does not shake in regard to pleasure and pain.”

### **3-4: SĀRIPUTTASUTTAM (24)**

#### **THE DISCOURSE ABOUT SĀRIPUTTA**

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Sāriputto**

Then at that time venerable Sāriputta

**Bhagavato avidūre nisinno hoti,**

was sitting not far away from the Gracious One,

**pallaṅkam ābhujitvā, ujum kāyaṃ paṇidhāya,**

after folding his legs crosswise, and setting his body straight,

**parimukhaṃ satim upaṭṭhapetvā.<sup>103</sup>**

and was attending to mindfulness at the front.

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<sup>103</sup> The relative clauses, in the form of absolutes, appear *after* the finite verb in this construction, which is sometimes mistranslated through taking the last of the absolutes as though it were the finite verb.

**Addasā kho Bhagavā āyasmantaṃ Sāriputtaṃ avidūre nisinnaṃ,**<sup>104</sup>

The Gracious One saw that venerable Sāriputta was sitting not far away,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**

after folding his legs crosswise, and setting his body straight,

**parimukhaṃ satim upaṭṭhapetvā.**

and was attending to mindfulness at the front.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yathā pi pabbato selo, acalo suppatiṭṭhito,”**<sup>105</sup>

“Just like a mountain rock, unagitated, well established,

**Evaṃ mohakkhayā bhikkhu - pabbato va na vedhatī” ti**

So is the monk, through the destruction of delusion - like a mountain he does not shake.”

### **3-5: KOLITASUTTAM<sup>106</sup> (25)**

#### **THE DISCOURSE ABOUT KOLITA**

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Mahāmoggallāno**

Then at that time venerable Mahāmoggallāna

**Bhagavato avidūre nisinno hoti,**

was sitting not far away from the Gracious One,

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<sup>104</sup> Although the auxilliary *hoti* is missing in the repetition, it has to be understood to give durative sense to *nisinnaṃ*, otherwise we would have to understand the absolutes which follow as occurring *before* the action of the finite verb.

<sup>105</sup> These nouns are in apposition, not predicated, as Ireland translates: *Just as a mountain made of solid rock stands firm and unshakeable...*

<sup>106</sup> *Kolita* was Ven. Mahāmoggallāna’s clan name; Ireland gives the title as *Mahāmoggallāna*.

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
after folding his legs crosswise, and setting his body straight,

**kāyagatāya satiyā ajjhattaṃ sūpaṭṭhitāya.**  
and was attending well to mindfulness related to his own body.

**Addasā kho Bhagavā**  
The Gracious One saw

**āyasmantaṃ Mahāmoggallānaṃ avidūre nisinnaṃ,**  
venerable Mahāmoggallāna was sitting not far away,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
after folding his legs crosswise, and setting his body straight,

**kāyagatāya satiyā ajjhattaṃ sūpaṭṭhitāya.**  
and was attending well to mindfulness related to his own body.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Sati kāyagatā upaṭṭhitā,**  
“Attending to mindfulness related to the body,

**Chasu phassāyatanesu saṁvuto,**  
Restrained in regard to the six spheres of contact,

**Satataṃ bhikkhu samāhito,**  
The monk who is continually concentrated,

**Jaññā nibbānaṃ-attano” ti.**  
Can know nibbāna for himself.”

### **3-6: PILINDIVACCHASUTTAṀ (26)** **THE DISCOURSE ABOUT PILINDIVACCHA**

**Evam me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Rājagahe viharati,**  
at one time the Gracious One was dwelling near Rājagaha,

**Veḷuvane Kalandakanivāpe.**

in Bamboo Wood, at the Squirrels' Feeding Place.

**Tena kho pana samayena āyasmā Pilindivaccho**

Then at that time venerable Pilindivaccha

**bhikkhū vasalavādena<sup>107</sup> samudācarati.**

accosted monks with words of contempt.

**Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamimsu,**

Then many monks went to the Gracious One,

**upasaṅkamtvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocuṃ:**

While sat on one side those monks said this to the Gracious One:

**“Āyasmā bhante Pilindivaccho bhikkhū vasalavādena samudācaratī” ti.**

“Venerable Pilindivaccha, reverend Sir, accosts monks with words of contempt.”

**Atha kho Bhagavā aññataram bhikkhum āmantesi:**

Then the Gracious One addressed a certain monk, (saying):

**“Ehi tvam bhikkhu**

“Please go, monk,

**mama vacanena Pilindivaccham bhikkhum āmantehi:**

and with my word address the monk Pilindivaccha, (saying):

**‘Sattā taṃ āvuso Pilindivaccha āmantetī’ ” ti.**

‘The Teacher, friend Pilindivaccha, calls you.’ ”

**“Evaṃ bhante,” ti kho so bhikkhu, Bhagavato paṭissutvā,**

“Yes, reverend Sir,” said that monk, and after replying to the Gracious One,

**yenāyasmā Pilindivaccho tenupasaṅkami,**

he went to venerable Pilindivaccha,

**upasaṅkamtvā, āyasmantaṃ Pilindivaccham etad-avoca:**

and after going, he said this to venerable Pilindivaccha:

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<sup>107</sup> *Vasalavāda* here has to be taken metaphorically to give adequate meaning, I think, but the Commentary takes it quite literally, saying that he addressed monks, saying: *Ehi vasala, apehi vasala*.

**“Satthā taṃ āvuso āmantetī” ti.**

“The Teacher, venerable friend, calls you.”

**“Evam-āvuso” ti kho āyasmā Pilindivaccho, tassa bhikkhuno paṭissutvā,**

“Yes, friend,” said venerable Pilindivaccha, and after replying to that monk,

**yena Bhagavā tenupasaṅkami,**

he went to the Gracious One,

**upasaṅkamtvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.**

after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinnaṃ kho**

While sat on one side

**āyasmantaṃ Pilindivacchaṃ Bhagavā etad-avoca:**

the Gracious One said this to venerable Pilindivaccha:

**“Saccaṃ kira tvaṃ Vaccha<sup>108</sup> bhikkhū vasalavādena samudācarasī?” ti.**

“Is it true, as it seems, Vaccha, that you accost monks with words of contempt?”

**“Evaṃ bhante,” ti.**

“Yes, reverend Sir.”

**Atha kho Bhagavā āyasmato Pilindivacchassa**

° Then the Gracious One, after applying his mind

**pubbenivāsaṃ manasikarivā, bhikkhū āmantesi:**

to venerable Pilindivaccha’s previous lives, addressed the monks, (saying):

**“Mā kho tumhe bhikkhave Vacchassa bhikkhuno ujjhāyittha,**

“You should not be offended, monks, at the monk Vaccha,

**na bhikkhave Vaccho dosantaro bhikkhū vasalavādena samudācarati.**

it is not with hatred on the inside, monks, that Vaccha accosts the monks with words of contempt.

**Vacchassa bhikkhave bhikkhuno pañca jātisatāni**

For the monk Vaccha, monks, for five hundred lives has

**abbokiṇṇāni brāhmaṇakule paccājātāni,**

been reborn in a brāhmaṇa family without interruption,

**so tassa vasalavādo dīgharattaṃ samudāciṇṇo,**

for a long time he has been one who has accosted (others) with words of contempt,

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<sup>108</sup> *Vaccha* is his clan name, *Pilindi* his personal name.



**tenāyaṃ Vaccho bhikkhū vasalavādena samudācaratī’ ti.**

because of this Vaccha accosted the monks with words of contempt.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yamhi na māyā vasatī na māno,**

“In whom dwells no deceit and no conceit,

**Yo vītalobho amamo nirāso,**

He who is free from lust, unselfish, not yearning,

**Panunnakodho abhinibbutatto,**

Who has dispelled anger, who is himself completely emancipated,

**So brāhmaṇo so samaṇo sa bhikkhū’ ti.**

He is a brāhmaṇa, he is an ascetic, he is a monk.”

### **3-7: KASSAPASUTTAM (27)**

#### **THE DISCOURSE ABOUT KASSAPA**

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Rājagahe viharati,**

at one time the Gracious One was dwelling near Rājagaha,

**Veḷuvane Kalandakanivāpe.**

in Bamboo Wood, at the Squirrels’ Feeding Place.

**Tena kho pana samayena āyasmā Mahākassapo**

Then at that time venerable Mahākassapa

**Pipphaliguhāyaṃ viharati, sattāhaṃ ekapallaṅkena nisinno hoti,**

was dwelling in the Pepper Cave, and was sitting in one cross-legged posture for seven days,

**aññataraṃ samādhiṃ samāpajjitvā.<sup>109</sup>**

having attained a certain concentration.

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<sup>109</sup> Defined in the Commentary as being *nirodhasamāpatti*.

**Atha kho āyasmā Mahākassapo, tassa sattāhassa accayena**

Then venerable Mahākassapa, with the passing of those seven days

**tamhā samādhimhā vuṭṭhāsi.**

arose from that concentration.

**Atha kho āyasmato Mahākassapassa**

° Then it occurred to venerable Mahākassapa

**tamhā samādhimhā vuṭṭhitassa etad-ahosi:**

after arising from that concentration:

**“Yannūnāhaṃ Rājagahaṃ piṇḍāya paviseyyan”-ti.**

“Well now, I should enter Rājagaha for alms.”

**Tena kho pana samayena**

Then at that time

**pañcamattāni devatāsātāni ussukkaṃ āpannāni honti**

five hundred devatās were ready and eager

**āyasmato Mahākassapassa piṇḍapātaṇṇapaṭilābhāya.<sup>110</sup>**

to offer almsfood to venerable Mahākassapa.

**Atha kho āyasmā Mahākassapo,**

But venerable Mahākassapa,

**tāni pañcamattāni devatāsātāni paṭikkhipitvā,**

after refusing those five hundred devatās,

**pubbanhasamayam nivāsetvā pattacīvaram-ādāya,**

having dressed in the morning time, after picking up his bowl and robe,

**Rājagahaṃ piṇḍāya pāvisi.**

entered Rājagaha for alms.

**Tena kho pana samayena Sakko devānam-indo,**

Then at that time the lord of the devas Sakka,

**āyasmato Mahākassapassa piṇḍapātaṃ dātukāmo hoti,<sup>111</sup>**

having a desire to give almsfood to venerable Mahākassapa,

**pesakāravaṇṇaṃ abhinimminivā,**

having created the appearance of a weaver (for himself),

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<sup>110</sup> Infinitive-like dative, evidently from the causative form of the verb: *paṭilābheti*, to cause to take, to offer.

<sup>111</sup> Once again the auxiliary *hoti* can be seen to give durative sense to the main verb (*dātum*).

**tantam vināti Sujā Asurakaññā tasaram pūreti.<sup>112</sup>**

was weaving thread while the Asura maiden Sujā was filling the shuttle.

**Atha kho āyasmā Mahākassapo,**

Then venerable Mahākassapa,

**Rājagahe sapadānam piṇḍāya caramāno,**

while walking systematically for alms in Rājagaha,

**yena Sakkassa devānam-indassa nivesanam tenupasaṅkami.**

went to the residence of the lord of the devas Sakka.

**Addasā kho Sakko devānam-into**

The lord of the devas Sakka saw

**āyasmantaṃ Mahākassapaṃ dūrato va āgacchantaṃ.**

venerable Mahākassapa coming while still far away.

**Disvāna, gharā nikkhamitvā paccuggantvā hatthato pattam gahetvā,**

After seeing (him), leaving the house, going to meet (him), taking the bowl from his hand,

**gharam pavisitvā ghaṭṭiyā odanam uddharitvā pattam pūretvā,**

entering the house, taking up the rice from the pot, and filling the bowl,

**āyasmato Mahākassapassa pādāsi,<sup>113</sup>**

he gave it to venerable Mahākassapa,

**so ahosi piṇḍapāto anekasūpo anekabyañjano anekasūparasabyañjano.<sup>114</sup>**

and that almsfood had many sauces, many curries, many sauces and tasty curries.

**Atha kho āyasmato Mahākassapassa etad-ahosi:**

Then this occurred to venerable Mahākassapa:

**“Ko nu kho ayaṃ satto, yassāyaṃ evarūpo iddhānubhāvo?” ti.**

“Now who is this being, who has such power and majesty?”

**Atha kho āyasmato Mahākassapassa etad-ahosi:**

Then it occurred to venerable Mahākassapa:

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<sup>112</sup> Double use of the historical present.

<sup>113</sup> Another good example of how past actions (*pubbakiriya*), in this case no fewer than seven, are enumerated one after the other, before the entrance of the finite verb (*pādāsi*, aorist to *padāti*).

<sup>114</sup> Notice the rhetorical repetition here.

**“Sakko kho ayaṃ devānam-indo” ti.**

“This is the lord of the devas Sakka.”

**Iti veditvā Sakkaṃ devānam-indaṃ etad-avoca:**

Having understood it was so, he said this to the lord of the devas Sakka:

**“Kataṃ kho te idaṃ Kosiya, māssu puna pi evarūpam-akāsi” ti.**

“This is your doing, Kosiya, you must not do such a thing again.”

**“Amhākam-pi bhante Kassapa puññaena attho,**

“We also have a need for merit, reverend Kassapa,

**amhākam-pi puññaena karaṇīyaṃ”-ti.<sup>115</sup>**

we also have a duty to make merit.”

**Atha kho Sakko devānam-indo**

Then the lord of the devas Sakka

**āyasmantaṃ Mahākassapaṃ abhivādetvā padakkhiṇaṃ katvā,**

after worshipping and circumambulating venerable Mahākassapa,

**vehāsaṃ abbhuggantvā, ākāse antaḷikkhe<sup>116</sup> tikkhattaṃ udānaṃ udānesi:**

after going up into the sky, while in the air, in the firmament, three times uttered an exalted utterance:

**“Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitaṃ,**

“Ah giving! The best gift is well established on Kassapa,

**Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitaṃ”-ti.**

Ah giving! The best gift is well established on Kassapa.”

**Assosi kho Bhagavā dibbāya sotadhātuyā,**

The Gracious One heard with his divine ear-element,

**visuddhāya atikkantaṃ anusikāya, Sakkassa devānam-indassa,**

which is purified, and surpasses that of (normal) men, the lord of the devas Sakka,

**vehāsaṃ abbhuggantvā, ākāse antaḷikkhe,**

after going up into the sky, while in the air, in the firmament,

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<sup>115</sup> We can see from the parallel in the previous line that the future passive participle *karaṇīya* is being used here as a noun, not as a verb.

<sup>116</sup> The accusative (*vehāsaṃ*) clearly has a locative sense; and is followed by a locative absolute construction which gives durative sense.

**tikkhattum udānaṃ udānentassa:**<sup>117</sup>

three times uttering an exalted utterance:

**“Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitam,**  
“Ah giving! The best gift is well established on Kassapa,

**Aho dānaṃ! Paramadānaṃ Kassape suppatiṭṭhitan”-ti.**  
Ah giving! The best gift is well established on Kassapa.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Piṇḍapātikassa<sup>118</sup> bhikkhuno,**  
“The devas envy the alms-gathering monk,

**Attabharassa anaññaposino,**  
Self-supporting, not nourishing another,

**Devā pihayanti tādino**  
Such a one,

**Upasantassa sadā satīmato” ti.**  
A peaceful one, one who is always mindful.”

### **3-8: PIṆḌAPĀTIKASUTTAM (28)**

#### **THE DISCOURSE ABOUT THE ALMS-GATHERER**

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvattṭhī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

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<sup>117</sup> Note that the genitive absolute construction: *Sakassa devānam-indassa...udānentassa*, is being used parallel to the locative absolute: *ākāse antaḷikkhe*.

<sup>118</sup> The Commentary explains that *piṇḍapātikassa* is the dative case used in the sense of the accusative; for this usage cf. Syntax §99b.

**Tena kho pana samayena sambahulānaṃ bhikkhūnaṃ,**  
Then at that time, amongst many monks,

**pacchābhattaṃ piṇḍapātapaṭikkantānaṃ,**  
after returning from the alms-round after the meal,

**Karerimaṇḍalamāle sannisinnānaṃ sannipatitānaṃ,**  
assembling together, and sitting in the Kareri Round Hall,

**ayam-antarākathā udapādi:**  
this conversation arose:

**“Piṇḍapātiko āvuso bhikkhu piṇḍāya caranto**  
“An alms-gathering monk, venerable friends, while walking for alms

**labhati kālena kālaṃ manāpikē cakkhunā rūpe passitum;**  
gets the opportunity from time to time to see appealing forms with the eye;

**labhati kālena kālaṃ manāpikē sotena sadde sotum;**  
gets the opportunity from time to time to hear appealing sounds with the ear;

**labhati kālena kālaṃ manāpikē ghānena gandhe ghāyitum;**  
gets the opportunity from time to time to smell appealing smells with the nose;

**labhati kālena kālaṃ manāpikē jivhāya rase sāyitum;**  
gets the opportunity from time to time to taste appealing flavours with the tongue;

**labhati kālena kālaṃ manāpikē kāyena phoṭṭhabbe phūsitum.**  
gets the opportunity from time to time to touch appealing tangibles with the body.

**Piṇḍapātiko āvuso bhikkhu,**  
An alms-gathering monk, venerable friends,

**sakkato garukato mānito pūjito apacito piṇḍāya carati.**  
walking for alms is venerated, respected, revered, honoured, and esteemed.

**Handa āvuso mayam-pi piṇḍapātikā homa,**  
Now, venerable friends, we too should be alms-gatherers,

**mayam-pi lacchāma kālena kālaṃ manāpikē cakkhunā rūpe passitum;**  
and we also will get the opportunity from time to time to see appealing forms with the eye;

**mayam-pi lacchāma kālena kālaṃ manāpikē sotena sadde sotum;**  
*and we also will get the opportunity from time to time to hear appealing sounds with the ear;*

**mayam-pi lacchāma kālena kālaṃ manāpiko ghānena gandhe ghāyituṃ;**  
*and we also will get the opportunity from time to time to smell appealing smells with the nose;*

**mayam-pi lacchāma kālena kālaṃ manāpika jivhāya rase sāyituṃ;**  
*and we also will get the opportunity from time to time to taste appealing flavours with the tongue;*

**mayam-pi lacchāma kālena kālaṃ manāpika kāyena phoṭṭhabbe phusituṃ;**  
*and we also will get the opportunity from time to time to touch appealing tangibles with the body;*

**mayam-pi sakkatā garukatā mānitā pūjitā apacitā piṇḍāya carissāmā” ti.**  
*and we also will walk for alms being venerated, respected, revered, honoured, and esteemed.”*

**Ayañ-carahi tesaṃ bhikkhūnaṃ antarākathā hoti vippakatā.**  
*Now this conversation that arose amongst those monks was left unfinished.*

**Atha kho Bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito,**  
*Then the Gracious One, having risen from seclusion in the evening time,*

**yena Karerimaṇḍalamālo tenupasaṅkami,**  
*went to the Kareri Round Hall,*

**upasaṅkamitvā, paññatte āsane nisīdi.**  
*and after going, he sat down on the prepared seat.*

**Nisajja kho Bhagavā bhikkhū āmantesi:**  
*Having sat down the Gracious One addressed the monks, (saying):*

**“Kāyanuttha bhikkhave etarahi kathāya sannipatitā,**  
*“What is the talk about, monks, amongst those who have assembled at present,*

**kā ca pana vo antarākathā vippakatā?” ti.**  
*and what is the conversation that you left unfinished?”*

**“Idha bhante amhākaṃ pacchābhattaṃ piṇḍapātapapaṭikkantānaṃ,**  
*“Here, reverend Sir, after returning from the alms-round after the meal,*

**Karerimaṇḍalamāle sannisinnānaṃ sannipatitānaṃ,**  
*assembling together, and sitting in the Kareri Round Hall,*

**ayam-antarākathā udapādi:**  
*this conversation arose:*

**‘Piṇḍapātiko āvuso bhikkhu piṇḍāya caranto**  
*‘An alms-gathering monk, venerable friends, while walking for alms*

**labhati kālena kālaṃ manāpīke cakkhunā rūpe passitum;**

gets the opportunity from time to time to see appealing forms with the eye;

**labhati kālena kālaṃ manāpīke sotena sadde sotum;**

gets the opportunity from time to time to hear appealing sounds with the ear;

**labhati kālena kālaṃ manāpīke ghānena gandhe ghāyitum;**

gets the opportunity from time to time to smell appealing smells with the nose;

**labhati kālena kālaṃ manāpīke jivhāya rase sāyitum;**

gets the opportunity from time to time to taste appealing flavours with the tongue;

**labhati kālena kālaṃ manāpīke kāyena phoṭṭhabbe phūsitum.**

gets the opportunity from time to time to touch appealing tangibles with the body.

**Piṇḍapātiko āvuso bhikkhu,**

An alms-gathering monk, venerable friends,

**sakkato garukato mānito pūjito apacito piṇḍāya carati.**

walking for alms is venerated, respected, revered, honoured, and esteemed.

**Handa āvuso mayam-pi piṇḍapātikā homa,**

Now, venerable friends, we too should be alms-gatherers,

**mayam-pi lacchāma kālena kālaṃ manāpīke cakkhunā rūpe passitum;**

and we also will get the opportunity from time to time to see appealing forms with the eye;

**mayam-pi lacchāma kālena kālaṃ manāpīke sotena sadde sotum;**

and we also will get the opportunity from time to time to hear appealing sounds with the ear;

**mayam-pi lacchāma kālena kālaṃ manāpīke ghānena gandhe ghāyitum;**

and we also will get the opportunity from time to time to smell appealing smells with the nose;

**mayam-pi lacchāma kālena kālaṃ manāpīke jivhāya rase sāyitum;**

and we also will get the opportunity from time to time to taste appealing flavours with the tongue;

**mayam-pi lacchāma kālena kālaṃ manāpīke kāyena phoṭṭhabbe phusitum;**

and we also will get the opportunity from time to time to touch appealing tangibles with the body;

**mayam-pi sakkatā garukatā mānitā pūjitā apacitā piṇḍāya carissāmā' ti.**

and walking for alms we also will be venerated, respected, revered, honoured, and esteemed.'



**Ayaṃ kho no bhante antarākathā hoti vipakatā,**

This is the conversation, reverend Sir, that was left unfinished,

**atha kho Bhagavā anuppatto” ti.**

then the Gracious One arrived.”

**“Nakhvetam bhikkhave tumhākaṃ patirūpaṃ**

“This is certainly not suitable, monks, for you

**kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ,**

sons of good family who through faith have gone forth from the home to homelessness,

**yaṃ tumhe evarūpiṃ kathaṃ katheyyātha.**

that you should talk such talk.

**Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ:**

When you have assembled together, monks, there are two things that you ought to do:

**Dhammī vā kathā, ariyo vā tuṇhībhāvo” ti.**

talk about the Dhamma, or maintain noble silence.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Piṇḍapātikassa bhikkhuno,**

°° “The devas envy the alms-gathering monk,

**Attabharassa anaññaposino**

Self-supporting, not nourishing another,

**Devā pihayanti tādino -**

Such a one -

**No ce saddasilokanissito” ti.<sup>119</sup>**

But not if [he is] dependent on becoming famous.”

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<sup>119</sup> *Becoming famous* in the translation is a paraphrase, lit.: *on the sound of fame*, which is unidiomatic in English.

**3-9: SIPPASUTTAM (29)**  
THE DISCOURSE ABOUT THE CRAFTS

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena sambahulānaṃ bhikkhūnaṃ,**  
Then at that time, amongst many monks,

**pacchābhattaṃ piṇḍapātaṭikkantānaṃ,**  
after returning from the alms-round after the meal,

**Maṇḍalamāle sannisinnānaṃ sannipatitānaṃ,**  
assembling together, and sitting in the Round Hall,

**ayam-antarākathā udapādi:**  
this conversation arose:

**“Ko nu kho āvuso sippaṃ jānāti?”**  
“Now who, venerable friends, knows a craft?”

**Ko kiṃ sippaṃ sikkhi?**  
Who has trained in what craft?

**Kataraṃ sippaṃ sippānaṃ aggan?”-ti.**  
Which craft is the greatest of the crafts?”

**Tatthe kacce evaṃ-āhaṃsu, “Hatthisippaṃ sippānaṃ aggan”-ti,**  
Then some said this: “Elephant-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Assasippaṃ sippānaṃ aggan”-ti,**  
some said this: “Horse-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Rathasippaṃ sippānaṃ aggan”-ti,**  
some said this: “Chariot-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Dhanusippaṃ sippānaṃ aggan”-ti,**  
some said this: “Bow-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Tharusippaṃ sippānaṃ aggan”-ti,**  
some said this: “Sword-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Muddāsippaṃ<sup>120</sup> sippānaṃ aggan”-ti,**  
some said this: “Finger-calculation-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Gaṇanasippaṃ sippānaṃ aggan”-ti,**  
some said this: “Abacus-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Saṅkhānasippaṃ sippānaṃ aggan”-ti,**  
some said this: “Accountancy-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Lekhāsippaṃ sippānaṃ aggan”-ti,**  
some said this: “Writing-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Kāveyyasippaṃ sippānaṃ aggan”-ti,**  
some said this: “Poetry-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Lokāyatasippaṃ sippānaṃ aggan”-ti,**  
some said this: “Natural philosophy-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Khattavijjāsippaṃ sippānaṃ aggan”-ti.**  
some said this: “Political science-craft is the greatest of the crafts.”

**Ayañ-carahi tesāṃ bhikkhūnaṃ antarākathā hoti vippakatā.**  
Now this conversation that arose amongst those monks was left unfinished.

**Atha kho Bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito,**  
Then the Gracious One, having risen from seclusion in the evening time,

**yena Maṇḍalamālo tenupasaṅkami,**  
went to the Round Hall,

**upasaṅkamtivā, paññatte āsane nisīdi.**  
and after going, he sat down on the prepared seat.

**Nisajja kho Bhagavā bhikkhū āmantesi:**  
Having sat down the Gracious One addressed the monks, (saying):

**“Kāyanuttha bhikkhave etarahi kathāya sannisinnā,**  
“What is the talk about, monks, amongst those who have assembled at present,

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<sup>120</sup> The Commentary explains this as: *hatthamuddāya gaṇanasippaṃ*. See the article by Edgerton in BHSD, s.v. *mudrā*; and cf. also Divyāvadāna pp. 3, 26, etc.

**kā ca pana vo antarākathā vippakatā?” ti.**

and what is the conversation amongst you that was left unfinished?”

**“Idha bhante ambhākaṃ pacchābhattaṃ piṇḍapātapaṭikkantānaṃ,**

“Here, reverend Sir, after returning from the alms-round after the meal,

**Maṇḍalamāle sannisinnānaṃ sannipatitānaṃ,**

assembling together, and sitting in the Round Hall,

**ayam-antarākathā udapādi:**

this conversation arose:

**“Ko nu kho āvuso sippaṃ jānāti?**

“Now who, venerable friends, knows a craft?

**Ko kiṃ sippaṃ sikkhi?**

Who has trained in what craft?

**Kataraṃ sippaṃ sippānaṃ aggan?”-ti.**

Which of the crafts is the greatest of the crafts?”

**Tatthe kacce evaṃ-āhaṃsu, “Hatthisippaṃ sippānaṃ aggan”-ti,**

Then some said this: “Elephant-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Assasippaṃ sippānaṃ aggan”-ti,**

some said this: “Horse-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Rathasippaṃ sippānaṃ aggan”-ti,**

some said this: “Chariot-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Dhanusippaṃ sippānaṃ aggan”-ti,**

some said this: “Bow-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Tharusippaṃ sippānaṃ aggan”-ti,**

some said this: “Sword-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Muddāsippaṃ sippānaṃ aggan”-ti,**

some said this: “Finger-calculation-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Gaṇanasippaṃ sippānaṃ aggan”-ti,**

some said this: “Abacus-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Saṅkhānasippaṃ sippānaṃ aggan”-ti,**

some said this: “Accountancy-craft is the greatest of the crafts,”

**ekacce evaṃ-āhaṃsu: “Lekhāsippaṃ sippānaṃ aggan”-ti,**

some said this: “Writing-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Kāveyyasippaṃ sippānaṃ aggan”-ti,**  
some said this: “Poetry-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Lokāyatasippaṃ sippānaṃ aggan”-ti,**  
some said this: “Natural philosophy-craft is the greatest of the crafts,”

**ekacce evam-āhaṃsu: “Khattavijjāsippaṃ sippānaṃ aggan”-ti.**  
some said this: “Political science-craft is the greatest of the crafts.”

**Ayaṃ kho no bhante antarākathā hoti vipakatā,**  
This is the conversation, reverend Sir, that we left unfinished,

**atha kho Bhagavā anuppatto” ti.**  
then the Gracious One arrived.”

**“Nakhvetāṃ bhikkhave tumhākaṃ patirūpaṃ**  
“This is certainly not suitable, monks, for you

**kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ,**  
sons of good family who through faith have gone forth from the home to homelessness,

**yaṃ tumhe evarūpiṃ kathaṃ katheyyātha.**  
that you should talk such talk.

**Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ:**  
When you have assembled together, monks, there are two things that you ought to do:

**Dhammī vā kathā, ariyo vā tuṇhībhāvo” ti.**  
talk about the Dhamma, or maintain noble silence.”

**Atha kho Bhagavā, etaṃ-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Asippajīvī lahu atthakāmo,<sup>121</sup>**  
“One who lives without craft, light, desiring (others’) welfare,

**Yatindriyo sabbadhi vipamutto,**  
With restrained faculties, completely free in every way,

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<sup>121</sup> The Commentary takes this as meaning desiring the welfare of the world: *sadevakassa lokassa attham-eva kāmētī ti atthakāmo*.

**Anokasārī amamo nirāso,**  
Who wanders homeless, unselfish, not yearning,

**Hitvā mānaṃ ekacaro - sa bhikkhū” ti.**  
Having given up conceit, solitary - he is a monk.”

### **3-10: LOKAVOLOKANASUTTAM (30)** THE DISCOURSE ABOUT LOOKING AROUND THE WORLD

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Uruvelāyaṃ viharati,**  
at one time the Gracious One was dwelling near Uruvelā,

**najjā Nerañjarāya tīre Bodhirukkhamūle paṭhamābhisambuddho.**  
on the bank of the river Nerañjarā, at the root of the Awakening tree, in the first  
(period) after attaining Awakening.

**Tena kho pana samayena Bhagavā**  
Then at that time the Gracious One

**sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī.**  
was sitting in one cross-legged posture for seven days experiencing the happiness of  
freedom.

**Atha kho Bhagavā tassa sattāhassa accayena,**  
Then with the passing of those seven days the Gracious One,

**tamhā samādhimhā vuṭṭhahitvā, Buddhacakkhunā lokaṃ volokesi.**  
after rising from that concentration, looked around the world with his Buddha-eye.

**Addasā kho Bhagavā buddhacakkhunā lokaṃ volokento**  
The Gracious One looking around the world with his Buddha-eye saw

**satte anekehi santāpehi santappamāne,**  
beings being tormented with many torments,

**anekehi ca pariḷāhehi pariḍayhamāne,**  
and being burned with many fevers,

**rāgajehi pi dosajehi pi mohajehi pī ti.**  
born from passion, and born from hatred, and born from delusion.

**Atha kho Bhagavā, etam-attham veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Ayaṃ loko santāpajāto phassapareto,**

“This world, overcome by contact, is tormented,

**Rogaṃ vadati attato,**

It speaks of a disease as the self,

**Yena yena hi maññati**

For with whatever it conceives

**Tato taṃ hoti aññathā.<sup>122</sup>**

Hereafter it becomes otherwise.

**Aññathābhāvi bhavasatto loko bhavapareto,**

Continually becoming other, the world is shackled by continuity, overcome by continuity,

**Bhavam-evābhinandati,**

It greatly rejoices in continuity,

**Yad-abhinandati taṃ bhayaṃ,**

What it rejoices in, that is fearful,

**Yassa bhāyati taṃ dukkhaṃ.**

What it fears, that is suffering.

**Bhavavippahānāya kho panidaṃ brahmacariyaṃ vussati.**

This spiritual life is lived for the complete giving up of continuity.

**Ye hi keci samaṇā vā brāhmaṇā vā**

For whatever the ascetics or brāhmaṇas

**bhavana bhavassa vipkamokkham-āhaṃsu,**

say about freedom from continuity being through (further) continuity,

**sabbe te avippamuttā bhavasmā ti vadāmi.**

all of them are not free from continuity, I say.

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<sup>122</sup> With this passage compare Salāyatanaśamyutta (SN 35), suttas 31 & 91.

**Ye vā pana keci samaṇā vā brāhmaṇā vā**

Or whatever the ascetics or brāhmaṇas

**vibhavena bhavassa nissaraṇam-āhaṃsu,**

say about the escape from continuity being through discontinuity,

**sabbe te anissaṭṭhā bhavasmā ti vadāmi.**

all of them have not escaped from continuity, I say.

**Upadhiṃ paṭicca dukkham-idaṃ sambhoti,**

Conditioned by cleaving this suffering originates,

**sabbūpādānakkhayā natthi dukkhassa sambhavo.**

through the destruction of all attachment there is no origination of suffering.

**Lokam-imaṃ passa puthū avijjāya paretā,**

See this world overcome by many kinds of ignorance,

**bhūtā bhūtaratā bhavā aparimuttā.**

beings, who delight in beings, are not free from continuity.

**Ye hi keci bhavā sabbadhi sabbattatāya,**

Whatever continuities (in existence) there are, everywhere, in every respect,

**sabbe te bhavā aniccā dukkhā vipariṇāmadhammā.**

all those continuities are impermanent, suffering, changeable things.

**Evam-etaṃ yathābhūtaṃ, sammappaññāya passato,**

Seeing it like this, as it really is, with right wisdom,

**Bhavataṇhā pahīyati,<sup>123</sup> vibhavaṃ nābhinandati.**

Craving for continuity is given up, and he does not rejoice in discontinuity.

**Sabbaso taṇhānaṃ khayā asesavirāgaṇirodho Nibbānaṃ.**

From the complete destruction of craving there is a fading away (of ignorance) without remainder, cessation, and Emancipation.

**Tassa nibbutassa bhikkhuno,**

For that monk who is emancipated,

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<sup>123</sup> *Pahīyati*, passive form of *pajahati*.



**Anupādānā punabbhavo na hoti.**

Without attachment, there is no continuity in existence.

**Abhibhūto Māro vijitasāṅgāmo,**

He has vanquished Māra, is victorious in battle,

**Upaccagā sabbabhavāni tādī’ ti.**

He is such a one who has overcome all continuations (in existence).”

## 4: MEGHIYAVAGGO THE CHAPTER (INCLUDING THE DISCOURSE) ABOUT MEGHIYA

### 4-1: MEGHIYASUTTAM (31) THE DISCOURSE ABOUT MEGHIYA

**Evam me sutam:**  
Thus I heard:

**ekam samayaṃ Bhagavā Cālikāyaṃ viharati, Cālike pabbate.**  
at one time the Gracious One was dwelling near Cālikā, on the Cālikā mountain.

**Tena kho pana samayena āyasmā Meghiyo Bhagavato upaṭṭhāko hoti.**  
Then at that time venerable Meghiya was the Gracious One's attendant.

**Atha kho āyasmā Meghiyo yena Bhagavā tenupasaṅkami,**  
Then venerable Meghiya went to the Gracious One,

**upasaṅkamtvā Bhagavantam abhivādetvā, ekamantaṃ aṭṭhāsi.**  
and after going and worshipping the Gracious One, he stood on one side.

**Ekamantaṃ ṭhito kho āyasmā Meghiyo Bhagavantam etad-avoca:**  
While stood on one side venerable Meghiya said this to the Gracious One:

**“Icchāmaṃ bhante Jantugāmaṃ piṇḍāya pavisitun”-ti.**  
“Reverend Sir, I want to enter Jantugāma for alms.”

**“Yassa dāni tvaṃ Meghiya kālaṃ maññasī” ti.**  
“Now is the time for whatever you are thinking, Meghiya.”

**Atha kho āyasmā Meghiyo**  
Then venerable Meghiya

**pubbanhasamayaṃ nivāsetvā, pattacīvaram-ādāya,**  
having dressed in the morning time, after picking up his bowl and robe,

**Jantugāmaṃ piṇḍāya pāvisi. Jantugāme piṇḍāya caritvā,**  
entered Jantugāma for alms. Having walked for alms in Jantugāma,

**pacchābhattaṃ piṇḍapātaṭṭhakkanto,**  
while returning from the alms-round after the meal,

**yena Kimikālāya nadiyā tīraṃ tenupasaṅkami,**  
he went to the bank of the river Kimikālā (Black-Worm River),

**upasaṅkamtivā Kimikālāya nadiyā tīre,**  
and after going to the bank of the river Kimikālā,

**jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno,**  
while wandering around and strolling around on a walk,

**addasā kho ambavanam pāsādikam ramaṇīyam.**  
he saw a pleasing and delightful mango grove.

**Disvānassa etad-ahosi: “Pāsādikam vatidam ambavanam ramaṇīyam.**  
Having seen (it), this occurred to him: “This is surely a pleasing and delightful mango grove.

**Alam vatidam kulaputtassa padhānatthikassa padhānāya.**<sup>124</sup>  
For a son of a good family who needs to strive this is surely enough for striving.

**Sace maṃ Bhagavā anujāneyya**  
If the Gracious One would allow me

**āgaccheyyāham imam ambavanam padhānāyā” ti.**  
I could come to this mango grove for striving.”

**Atha kho āyasmā Meghiyo yena Bhagavā tenupasaṅkami,**  
Then venerable Meghiya went to the Gracious One,

**upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho āyasmā Meghiyo Bhagavantam etad-avoca:**  
While sat on one side venerable Meghiya said this to the Gracious One:

**“Idhāham bhante pubbanhasamayam nivāsetvā, pattacīvaram-ādāya,**  
“Here, reverend Sir, having dressed in the morning time, after picking up my bowl and robe,

**Jantugāmaṃ piṇḍāya pāvisim. Jantugāme piṇḍāya caritvā,**  
I entered Jantugāma for alms. Having walked for alms in Jantugāma,

**pacchābhattam piṇḍapātapapaṭikkanto,**  
while returning from the alms-round after the meal,

**yena Kimikālāya nadiyā tīram tenupasaṅkami,**  
I went to the bank of the river Kimikālā,

**upasaṅkamtivā Kimikālāya nadiyā tīre,**  
and after going to the bank of the river Kimikālā,

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<sup>124</sup> *Padhānāya*, an infinitive-like dative; used again 2 lines below.

**jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno,**  
while wandering around and strolling around on a walk,

**addasaṃ ambavanaṃ pāsādikaṃ ramaṇīyaṃ.**  
I saw a pleasing and delightful mango grove.

**Disvāna, me etad-ahosi: ‘Pāsādikaṃ vatidaṃ ambavanaṃ ramaṇīyaṃ.**  
Having seen (it), this occurred to me: ‘This is surely a pleasing and delightful mango grove.

**Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāya.**  
For a son of a good family who needs to strive this is surely enough for striving.

**Sace maṃ Bhagavā anujāneyya,**  
If the Gracious One would allow me,

**āgaccheyyāhaṃ imaṃ ambavanaṃ padhānāyāti.’**  
I could come to this mango grove for striving.’

**Sace maṃ bhante Bhagavā anujānāti,**  
If the Gracious One would allow me, reverend Sir,

**gaccheyyāhaṃ taṃ ambavanaṃ padhānāyā” ti.**  
I could go to that mango grove for striving.”

**Evaṃ vutte, Bhagavā āyasmantaṃ Meghiyaṃ etad-avoca:**  
When that was said, the Gracious One said this to venerable Meghiya:

**“Āgamehi tāva Meghiya ekakamhā yāva añño koci bhikkhu āgacchatī” ti.**  
“You should wait for as long as I am alone, Meghiya, until some other monk arrives.”

**Dutiyam-pi kho āyasmā Meghiyo Bhagavantaṃ etad-avoca:**  
For a second time venerable Meghiya said this to the Gracious One:

**“Bhagavato bhante natthi kiñci uttarikaraṇīyaṃ,**  
“There is nothing further for the Gracious One to do, reverend Sir,

**natthi katassa vā paticayo.**  
there is nothing to add to what has been done.

**Mayhaṃ kho pana bhante atthi uttarikaraṇīyaṃ, atthi katassa paticayo.**  
But for me, reverend Sir, there is (something) further to do, there is (something) to add to what has been done.

**Sace maṃ bhante Bhagavā anujānāti,**  
If the Gracious One would allow me, reverend Sir,

**gaccheyyāhaṃ taṃ ambavanam padhānāyā” ti.**

I could go to that mango grove for striving.”

**Dutiyam-pi kho Bhagavā āyasmantaṃ Meghiyaṃ etad-avoca:**

For a second time the Gracious One said this to venerable Meghiya:

**“Āgamehi tāva Meghiya ekakamhā yāva añño koci bhikkhu āgacchatī” ti.**

“You should wait for as long as I am alone, Meghiya, until some other monk arrives.”

**Tatīyam-pi kho āyasmā Meghiyo Bhagavantam etad-avoca:**

For a third time venerable Meghiya said this to the Gracious One:

**“Bhagavato bhante natthi kiñci uttarikaraṇīyaṃ,**

“There is nothing further for the Gracious One to do, reverend Sir,

**natthi katassa vā paticayo.**

there is nothing to add to what has been done.

**Mayhaṃ kho pana bhante atthi uttarikaraṇīyaṃ, atthi katassa paticayo.**

But for me, reverend Sir, there is (something) further to do, there is (something) to add to what has been done.

**Sace maṃ bhante Bhagavā anujānāti,**

If the Gracious One would allow me, reverend Sir,

**gaccheyyāhaṃ taṃ ambavanam padhānāyā” ti.**

I could go to that mango grove for striving.”

**“Padhānanti kho Meghiya vadamānaṃ kinti vadeyyāma?”<sup>125</sup>**

“When you are talking about striving, Meghiya, what can we say?”

**Yassa dāni tvaṃ Meghiya kālaṃ maññasī” ti.**

Now is the time for whatever you are thinking, Meghiya.”

**Atha kho āyasmā Meghiyo uṭṭhāyāsanaṃ,**

Then venerable Meghiya, after rising from his seat,

**Bhagavantam abhivādetvā padakkhiṇaṃ katvā,**

worshipping and circumambulating the Gracious One,

**yena taṃ ambavanam tenupasaṅkami,**

went to that mango grove,

**upasaṅkamitvā ambavanam ajjhogahetvā,**

and after going and entering that mango grove,

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<sup>125</sup> Note the use of the plural here, an honorific form.

**aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.**

he sat down to dwell for the day at the root of a certain tree.

**Atha kho āyasmato Meghiyassa, tasmiṃ ambavane viharantassa,**

Then to venerable Meghiya, as he was dwelling in that mango grove,

**yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti,**

for the most part only three bad, unwholesome thoughts occurred,

**seyyathīdaṃ: kāmavitakko, byāpādavitaṅko, vihiṃsāvitaṅko ti.**

that is to say: the thought of sensual pleasure, the thought of ill-will, the thought of harming.”

**Atha kho āyasmato Meghiyassa etad-ahosi:**

Then it occurred to venerable Meghiya:

**“Acchariyaṃ vata bho, abbhutaṃ vata bho,**

“Surely it is wonderful, surely it is marvellous,

**saddhāya ca vatamhi agārasmā anagāriyaṃ pabbajito,**

that I who, out of faith, have gone forth from the home to homelessness,

**atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā,**

should then be ensnared by these three bad, unwholesome thoughts,

**seyyathīdaṃ: kāmavitakkena, byāpādavitaṅkena, vihiṃsāvitaṅkenā” ti.**

that is to say: by the thought of sensual pleasure, by the thought of ill-will, by the thought of harming.

**Atha kho āyasmā Meghiyo sāyanhasamayaṃ patisallānā vuṭṭhito,**

Then venerable Meghiya, having risen from seclusion in the evening time,

**yena Bhagavā tenupasaṅkami,**

went to the Gracious One,

**upasaṅkamitvā, Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**

and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho āyasmā Meghiyo Bhagavantaṃ etad-avoca:**

While sat on one side venerable Meghiya said this to the Gracious One:

**“Idha mayhaṃ bhante, tasmiṃ ambavane viharantassa,**

“Here, reverend Sir, as I was dwelling in that mango grove,

**yebhuyyena tayo pāpakā akusalā vitakkā samudācaranti,**

for the most part only three bad, unwholesome thoughts occurred,

**seyyathīdaṃ: kāmavitakko, byāpādavitaṅko, vihiṃsāvitakko ti.**<sup>126</sup>

that is to say: the thought of sensual pleasure, the thought of ill-will, the thought of harming.

**Tassa mayhaṃ bhante etad-ahosi:**

Then, reverend Sir, it occurred to me:

**‘Acchariyaṃ vata bho, abbhutaṃ vata bho,**

‘Surely it is wonderful, surely it is marvellous,

**saddhāya ca vatamhi agārasmā anagāriyaṃ pabbajito,**

that I who, out of faith, have gone forth from the home to homelessness,

**atha ca panimehi tīhi pāpakehi akusalehi vitakkehi anvāsattā,**

should then be ensnared by these three bad, unwholesome thoughts,

**seyyathīdaṃ: kāmavitakkena, byāpādavitaṅkena, vihiṃsāvitakkenā’ ” ti.**

that is to say: by the thought of sensual pleasure, by the thought of ill-will, by the thought of harming.’ ”

**“Aparipakkāya Meghiya cetovimuttiyā,**

“For he whose freedom of mind is not fully mature, Meghiya,

**pañca dhammā paripākāya saṃvattanti. Katame pañca?**

there are five things that lead to maturity. What five?

**[1] Idha Meghiya bhikkhu kalyāṇamitto<sup>127</sup> hoti,**

Here, Meghiya, a monk has a good friend,

**kalyāṇasahāyo kalyāṇasampavaṅko.**

a good companion, a good comrade.

**Aparipakkāya Meghiya cetovimuttiyā,**

For he whose freedom of mind is not fully mature, Meghiya,

**ayaṃ paṭhamo dhammo paripākāya saṃvattati.**

this is the first thing that leads to maturity.

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<sup>126</sup> This is what we may call the list use of the nominative, which is akin to the label use (for the latter see Syntax § 22, but Wijesekera fails to distinguish the list usage). These constructions often occur with *seyyathīdaṃ* or *yadidaṃ*. Another such list occurs in the 3<sup>rd</sup> of the instructions given to Meghiya below (*appicchakathā, santuṭṭhikathā, pavivekakathā...* etc.) *Seyyathīdaṃ* may also take other cases according to the syntactical requirements, so just below the same list appears in the instrumental case (*seyyathīdaṃ: kāmavitakkena, byāpādavitaṅkena, vihiṃsāvitakkena*); and in Suppabuddhasuttaṃ (43) below it is followed by the accusative case (*seyyathīdaṃ: dānakathaṃ, sīlakathaṃ, saggakathaṃ...pakāsesi*).

<sup>127</sup> *Kalyāṇamitta* can mean 1) one who *is* a good friend; and 2) one who *has* a good friend, i.e. one who cultivates good friends. Similarly with °*sahāya* & °*sampavaṅka*.

**[2] Puna caparaṃ Meghiya bhikkhu sīlavā hoti,**

Furthermore, Meghiya, a monk is virtuous,

**Pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno,**

he lives restrained with the Pātimokkha restraint, and is endowed with (suitable) conduct and resort,

**aṇumattesu vajjesu bhayadassāvī,**

seeing danger in the slightest faults,

**samādāya sikkhati sikkhāpadesu.**

he trains in the training rules he has undertaken.

**Aparipakkāya Meghiya cetovimuttiyā,**

For he whose freedom of mind is not fully mature, Meghiya,

**ayaṃ dutiyo dhammo paripākāya saṃvattati.**

this is the second thing that leads to maturity.

**[3] Puna caparaṃ Meghiya bhikkhu yāyaṃ kathā abhisallekhikā,**

Furthermore, Meghiya, a monk has talk about what is very austere,

**cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya,**

° that is suitable for opening up the mind, and that leads to absolute disenchantment, dispassion, cessation,

**upasaṃyāya abhiññāya Sambodhāya Nibbānāya saṃvattati,**

peace, deep knowledge, complete Awakening and Emancipation,

**seyyathīdaṃ: appicchakathā, santuṭṭhikathā, pavivekakathā,**

such as: talk on wanting little, talk on being satisfied, talk on complete seclusion,

**asaṃsaggakathā, viriyārambhakathā, sīlakathā, samādhikathā,**

talk on disassociation, talk on arousing energy, talk on virtue, talk on concentration,

**paññākathā, vimuttikathā, vimuttiñāṇadassanakathā.**

talk on wisdom, talk on freedom, talk on knowing and seeing freedom.

**Evarūpāya kathāya nikāmalābhī hoti akicchālābhī akasiralābhī.**

Such talk as this he gains as he desires, he gains without difficulty, gains without trouble.

**Aparipakkāya Meghiya cetovimuttiyā,**

For he whose freedom of mind is not fully mature, Meghiya,

**ayaṃ tatiyo dhammo paripākāya saṃvattati.**

this is the third thing that leads to maturity.



**[4] Puna caparaṃ Meghiya bhikkhu āraddhaviriyo viharati**

Furthermore, Meghiya, a monk dwells with energy aroused

**akusalānaṃ dhammānaṃ pahānāya,**

for the giving up of unwholesome things,

**kusalānaṃ dhammānaṃ upasampadāya,**

for the taking up of wholesome things,

**thāmaṃ dāḥaparakkamo anikkhittadhuro kusalesu dhammesu.**

steadfast, of firm endeavour, one who has not thrown off the burden in regard to wholesome things.

**Aparipakkāya Meghiya cetovimuttiyā,**

For he whose freedom of mind is not fully mature, Meghiya,

**ayaṃ catuttho dhammo paripākāya saṃvattati.**

this is the fourth thing that leads to maturity.

**[5] Puna caparaṃ Meghiya bhikkhu paññavā hoti,**

Furthermore, Meghiya, a monk is wise,

**udayatthagāminiyā paññāya samannāgato,**

he is endowed with wisdom that leads to (seeing) rise and disappearance,

**ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.**

with noble penetration, that leads to the complete destruction of suffering.

**Aparipakkāya Meghiya cetovimuttiyā,**

For he whose freedom of mind is not fully mature, Meghiya,

**ayaṃ pañcama dhammo paripākāya saṃvattati.**

this is the fifth thing that leads to maturity.

**Aparipakkāya Meghiya cetovimuttiyā,**

For he whose freedom of mind is not fully mature, Meghiya,

**ime pañca dhammā paripākāya saṃvattanti.**

these five things leads to maturity.

**Kalyāṇamittassetāṃ Meghiya bhikkhuno pāṭikaṅkhaṃ,**

It can be expected, Meghiya, that for a monk who has a good friend,

**kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ sīlavā bhavissati,**

a good companion, a good comrade, that he will be virtuous,

**Pātimokkhasaṃvarasaṃvuto viharissati,**

that he will live restrained with the Pātimokkha restraint,

**ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī,**  
and will be endowed with (suitable) conduct and resort, seeing danger in the slightest fault,

**samādāya sikkhissati sikkhāpadesu.**  
and will train in the training rules he has undertaken.

**Kalyāṇamittassetam Meghiya bhikkhuno pāṭikaṅkham,**  
It can be expected, Meghiya, that for a monk who has a good friend,

**kalyāṇasahāyassa kalyāṇasampavaṅkassa yāyaṁ kathā abhisallekhikā,**  
a good companion, a good comrade, that he will have talk that is very austere,

**cetovivaraṇasappāyā ekantanibbidāya virāgāya nirodhāya,**  
that is suitable for opening up the mind, and that leads to absolute disenchantment, dispassion, cessation,

**upasamāya abhiññāya sambodhāya nibbānāya saṁvattati,**  
peace, deep knowledge, complete Awakening and Emancipation,

**seyyathīdam: appicchakathā, santuṭṭhikathā, pavivekakathā,**  
such as: talk on wanting little, talk on being satisfied, talk on complete seclusion,

**asaṁsaggakathā, viriyārambhakathā, sīlakathā, samādhikathā,**  
talk on disassociation, talk on stirring up energy, talk on virtue, talk on concentration,

**paññākathā, vimuttikathā, vimuttiñāṇadassanakathā.**  
talk on wisdom, talk on freedom, talk on knowing and seeing freedom.

**Evarūpāya kathāya nikāmalābhī bhavissati akicchālābhī akasiralābhī.**  
Such talk as this he gains as he desires, he gains without difficulty, gains without trouble.

**Kalyāṇamittassetam Meghiya bhikkhuno pāṭikaṅkham,**  
It can be expected, Meghiya, that for a monk who has a good friend,

**kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṁ āraddhaviṛiyo bhavissati**  
a good companion, a good comrade, that he will be a monk with energy aroused

**akusalānaṁ dhammānaṁ pahānāya,**  
for the giving up of unwholesome things,

**kusalānaṁ dhammānaṁ upasampadāya,**  
for the taking up of wholesome things,

**thāmaṇā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu.**  
steadfast, of firm endeavour, one who has not thrown off the burden in regard to wholesome things.

**Kalyāṇamittassetam Meghiya bhikkhuno pāṭikaṅkham,**

It can be expected, Meghiya, that for a monk who has a good friend,

**kalyāṇasahāyassa kalyāṇasampavaṅkassa yaṃ paññavā bhavissati,**

a good companion, a good comrade, that he will be wise,

**udayatthagāminiyā paññāya samannāgato,**

endowed with wisdom that leads to (seeing) rise and disappearance,

**ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.**

with noble penetration, that leads to the complete destruction of suffering.

**Tena ca pana Meghiya bhikkhunā imesu pañcasu dhammesu paṭiṭṭhāya,**

Then, Meghiya, with a monk who is established in these five things,

**cattāro dhammā uttaribhāvetabbā:**

four further things ought to be developed:

**[1] Asubhā bhāvetabbā rāgassa pahānāya,**

The (meditation on the) unattractive should be developed for the giving up of passion,

**[2] mettā bhāvetabbā byāpādassa pahānāya,**

friendliness (meditation) should be developed for the giving up of ill-will,

**[3] ānāpānassati bhāvetabbā vitakkupacchedāya,**

mindfulness of breathing should be developed for the cutting off of thoughts,

**[4] aniccasaññā bhāvetabbā asmimānasamugghātāya.**

the perception of impermanence should be developed for the complete uprooting of the conceit 'I am'.

**Aniccasaññino Meghiya anattasaññā saṅṭhāti,**

To one who has the perception of impermanence, Meghiya, the perception of non-self is established,

**anattasaññi asmimānasamugghātāṃ pāpuṇāti,**

one who perceives non-self reaches the complete uprooting of the conceit 'I am',

**diṭṭhe va dhamme Nibbāna"-ti.**

in this very life (reaches) Emancipation."

**Atha kho Bhagavā, etam-attham veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Khuddā vitakkā sukhumā vitakkā,**  
“(There are) low thoughts, fine thoughts,

**Anuggatā<sup>128</sup> manaso uppilāvā,**  
Together with elation in the mind,

**Ete avidvā manaso vitakke,**  
Not having understood these thoughts of the mind,

**Hurāhuram<sup>129</sup> dhāvati bhantacitto.**  
The unsteady mind runs here and there.

**Ete ca vidvā manaso vitakke,**  
Having understood these thoughts of the mind,

**Ātāpiyo saṁvaratī satīmā.**  
He who is ardent, mindful, restrains them.

**Anuggate manaso uppilāve -**  
(Also) elations that have not arisen in the mind -

**Asesam-ete pajahāsi Buddho” ti.**  
An Awakened one has given these up completely.”

#### 4-2: UDDHATASUTTAM (32)

##### THE DISCOURSE ABOUT AGITATION

**Evam me sutam:**  
Thus I heard:

**ekam samayaṁ Bhagavā Kusinārāyaṁ viharati,**  
at one time the Gracious One was dwelling near Kusinārā,

**Upavattane Mallānaṁ Sālavane.**  
at Upavattana, in the Mallas’ Sāl Wood.

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<sup>128</sup> *Anuggatā* appears to be the past participle from *anugacchati*, with doubling of -g- m.c. (s.v. DP). The alternative explanation would be to take it as from *anu* + *uggacchati* - but that would be difficult, as *anuggata* (i.e. *an* + *uggata*) normally means *not arisen*, as in the 2nd verse below, where the Commentary paraphrases *anuggate* by *anuppanne*. Note, however, that Udānavarga (31-33) reads: *samudgatām*, which would indicate that the Sanskrit redactor(s) understood it to have the first meaning.

<sup>129</sup> *Hurāhuram*, *here and there*, or pregnantly: *from existence to existence*.

**Tena kho pana samayena sambahulā bhikkhū**

Then at that time many monks

**Bhagavato avidūre araṇṇakuṭikāyaṃ viharanti,**

were dwelling in a little forest hut not far from the Gracious One,

**uddhatā unnaḷā capalā mukharā vikiṇṇavācā,**

agitated, arrogant, fickle, garrulous, of loose speech,

**muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā.**

unmindful, not fully understanding, uncomposed, with minds very unsteady, and with faculties uncontrolled.

**Addasā kho Bhagavā te sambahule bhikkhū**

The Gracious One saw those many monks

**avidūre araṇṇakuṭikāyaṃ viharante,**

dwelling in a little forest hut not far away,

**uddhate unnaḷe capale mukhare vikiṇṇavāce,**

agitated, arrogant, fickle, garrulous, of loose speech,

**muṭṭhassatino asampajāne asamāhite vibbhantacitte pākatindriye.<sup>130</sup>**

unmindful, not fully understanding, uncomposed, with minds very unsteady, and with faculties uncontrolled.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Arakkhitena kāyena, micchādiṭṭhigatena ca,**

“Through unprotected body, and through attainment of wrong view,

**Thīnamiddhābhibhūtena vasaṃ Mārassa gacchati.**

Through being overcome by sloth and torpor one goes under the power of Māra.

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<sup>130</sup> An example of how adjectives are piled up rhetorically to press home the point. It will be noticed that this sequence also illustrates the Waxing Syllable Principle (WSP), the sequence being ordered by syllabic length 3 syll, 3, 3, 3, 5, 5, 5, 5, 5.

**Tasmā rakkhitacittassa, sammāsaṅkappagocaro,**  
Therefore one should be of protected mind, one whose resort is right thought,

**Sammādiṭṭhipurekkhāro, ñatvāna udayabbayaṃ.**<sup>131</sup>  
Devoted to right view, having come to know rise and fall.

**Thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe” ti.**  
The monk who overcomes sloth and torpor will give up all bad destinies.”

### **4-3: GOPĀLASUTTAM (33)** THE DISCOURSE ABOUT THE COWHERD

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ carati,**<sup>132</sup>  
at one time the Gracious One was walking on walking tour amongst the Kosalans,

**mahatā Bhikkhusaṅghena saddhim.**  
together with a great Community of monks.

**Atha kho Bhagavā maggā okkamma,**  
Then the Gracious One, having gone down from the road,

**yena aññataraṃ rukkhamūlaṃ tenupasaṅkami,**  
went to the root of a certain tree,

**upasaṅkamtivā, paññatte āsane nisīdi.**  
and after going, he sat down on the prepared seat.

**Atha kho aññataro gopālako yena Bhagavā tenupasaṅkami,**  
Then a certain cowherd went to the Gracious One,

**upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinnaṃ kho taṃ gopālakaṃ Bhagavā**  
° While sitting on one side the Gracious One

**Dhammiyā kathāya sandassesī, samādapesī, samuttejesī, sampahaṃsesī.**  
instructed, roused, enthused, and cheered that cowherd with a Dhamma talk.

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<sup>131</sup> This pādayuga is missing from BJT and also SHB Udānapāli. It is found in the Commentary though, and in the Burmese and European editions. It also occurs in the Udānavarga parallel (31.54): *Samyagdr̥ṣṭipuraskāro jñātvā caivodayavyayam.*

<sup>132</sup> The cognate accusative here is simultaneous with the action; lit.: *walked a walk*. Wijesekera, Syntax §35, following Brugman, calls this the Object of Contents.

**Atha kho so gopālako Bhagavatā**

° Then that cowherd, having been instructed,

**Dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito,**  
roused, enthused, and cheered by the Gracious One with a Dhamma talk,

**Bhagavantam etad-avoca:**

said to the Gracious One:

**“Adhivāsetu me bhante Bhagavā,**

“May the Gracious One consent, reverend Sir, to me

**svātanāya bhattam saddhiṁ Bhikkhusaṅghenā” ti.**

(offering him) a meal on the morrow, together with the Community of monks.”

**Adhivāsesi Bhagavā tuṇhībhāvena.**

The Gracious One consented by maintaining silence.

**Atha kho so gopālako Bhagavato adhivāsanaṁ viditvā,**

Then that cowherd, having understood the Gracious One’s consent,

**uṭṭhāyāsanaṁ, Bhagavantam abhivādetvā padakkhiṇaṁ katvā pakkāmi.**

after rising from his seat, worshipping and circumambulating the Gracious One, went away.

**Atha kho so gopālako tassā rattiyā accayena, sake nivesane,**

Then with the passing of that night, that cowherd, in his own residence,

**pahūtaṁ appodakapāyāsaṁ<sup>133</sup> paṭiyādāpetvā<sup>134</sup> navañ-ca sappiṁ,**

having had an abundance of rich milk-rice and fresh ghee made ready,

**Bhagavato kālaṁ ārocesi: “Kālo bhante niṭṭhitaṁ bhattan”-ti.**

announced the time to the Gracious One, (saying): “It is time, reverend Sir, the meal is ready.”

**Atha kho Bhagavā, pubbanhasamayaṁ nivāsetvā,**

Then the Gracious One, having dressed in the morning time,

**pattacīvaram-ādāya, saddhiṁ Bhikkhusaṅghena,**

after picking up his bowl and robe, together with the Community of monks,

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<sup>133</sup> *Appodakapāyāsa*, lit.: milk-rice with but little water.

<sup>134</sup> *Paṭiyādāpeti* is, very unusually, a causative of a causative verb, s.v. PED. The simplex of the original verb *paṭivīyat*, only appears as a past participle in the canon, *paṭiyatta*. The causative is *paṭiyādeti*, which means *to make ready*; the causative of the causative means *to have (someone) make ready*. The formation of the double causative is an innovation in Pāli, see Perniola, pg. §223.

**yena tassa gopālakassa nivesanam tenupasaṅkami,**  
went to that cowherd's residence,

**upasaṅkamtivā, paññatte āsane nisīdi.**  
and after going, he sat down on the prepared seat.

**Atha kho so gopālako Buddhapamukhaṃ Bhikkhusaṅgham**  
° Then that cowherd with his own hand, served and satisfied

**appodakapāyāsena navena ca sappinā sahatthā santappesi sampavāresi.**  
the Community of monks with the Buddha at its head with rich milk-rice and fresh ghee.

**Atha kho so gopālako, Bhagavantam bhuttāvim onītapattapāṇim,**<sup>135</sup>  
Then that cowherd, when the Gracious One had eaten and washed his hand and bowl,

**aññataram nīcam āsanam gahetvā, ekamantaṃ nisīdi.**  
having taken a low seat, sat down on one side.

**Ekamantaṃ nisinnam kho taṃ gopālakaṃ Bhagavā,**  
°While sat on one side the Gracious One,

**Dhammiyā kathāya sandassetvā, samādapetvā,**  
°after instructing, rousing, enthusing, and cheering

**samuttejetvā, sampahamsetvā, uṭṭhāyāsanaṃ pakkāmi.**  
that cowherd with a Dhamma talk, having risen from the seat, went away.

**Atha kho acirapakkantassa Bhagavato,**  
Then not long after the Gracious One had gone,

**taṃ gopālakaṃ aññataro puriso sīmantarikāya jīvītā voropesi.**  
while between the boundaries (of the villages), a certain man deprived that cowherd of life.

**Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamiṃsu,**  
Then many monks went to the Gracious One,

**upasaṅkamtivā Bhagavantam abhivādetvā, ekamantaṃ nisīdiṃsu.**  
and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:**  
While sat on one side those monks said this to the Gracious One:

**“Yena bhante gopālakena ajja Buddhapamukho Bhikkhusaṅgho**  
° “Today, reverend Sir, the Community of monks with the Buddha at its head,

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<sup>135</sup> This is an accusative absolute construction, which occurs only rarely in the texts.



**appodakapāyāsena navena ca sappinā sahatthā santappito sampavārito,**  
was served and satisfied by a cowherd with rich milk-rice and fresh ghee,

**so kira bhante gopālako,**  
now it seems that cowherd, reverend Sir,

**aññatarena purisena sīmantarikāya jīvitā voropito” ti.**  
while between the boundaries (of the villages), was deprived of life by a certain man.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Diso disaṃ yan-taṃ kayirā, verī vā pana verinaṃ,**  
“Whatever an enemy might do to an enemy, or a foe to a foe,

**Micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato<sup>136</sup> kare” ti.**  
A wrongly directed mind may do (more) harm to him than that.”

#### **4-4: JUṆHASUTTAṂ (34)**

#### **THE DISCOURSE ABOUT MOONLIGHT**

**Evaṃ me sutāṃ:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Rājagahe viharati,**  
at one time the Gracious One was dwelling near Rājagaha,

**Veḷuvane Kalandakanivāpe.**  
in Bamboo Wood, at the Squirrels’ Feeding Place.

**Tena kho pana samayena**  
Then at that time

**āyasmā ca Sāriputto āyasmā ca Mahāmoggallāno**  
venerable Sāriputta and venerable Mahāmoggallāna

**Kapotakandarāyaṃ viharanti.**  
were living at the Pigeon Vale.

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<sup>136</sup> Notice the use of the comparative ablative. It must be said that this Udāna doesn’t seem to relate very well to the story that precedes it.

**Tena kho pana samayena āyasmā Sāriputto, juṇhāya rattiya,**  
Then at that time venerable Sāriputta, on a moonlight night,

**navoropitehi kesehi, abbhokāse nisinno hoti,**  
with his hair freshly shaved off, was sitting in the open air,

**aññataram samādhim samāpajjitvā.**  
having attained a certain concentration.

**Tena kho pana samayena dve yakkhā sahāyakā**  
Then at that time two yakkha friends

**Uttarāya disāya Dakkhiṇaṃ disaṃ gacchanti,**  
were going from the Northern region to the Southern region,

**kenacid-eva karaṇīyena.**  
with some business or other.

**Addasaṃsu kho te yakkhā āyasmantaṃ Sāriputtaṃ, juṇhāya rattiya,**  
Those yakkhas saw venerable Sāriputta, on (that) moonlight night,

**navoropitehi kesehi, abbhokāse nisinnaṃ.**  
with his hair freshly shaved off, sat in the open air.

**Disvāna, eko yakkho dutiyaṃ yakkhaṃ etad-avoca:**  
And after seeing (him), one of those yakkhas said this to the second yakkha:

**“Paṭibhāti maṃ<sup>137</sup> samma imassa samaṇassa sīse pahāraṃ dātun”-ti.**  
“It occurs to me, friend, to give a blow on this ascetic’s head.”

**Evaṃ vutte, so yakkho taṃ yakkhaṃ etad-avoca:**  
When that was said, that yakkha said this to the (other) yakkha:

**“Alaṃ samma mā samaṇaṃ āsādesi.**  
“Enough, friend, don’t strike the ascetic.

**Uḷāro so samma samaṇo mahiddhiko mahānubhāvo” ti.**  
Eminent is the ascetic, friend, of great power, of great majesty.”

**Dutiyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca:**  
For a second time that yakkha said this to the (other) yakkha:

**“Paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātun”-ti.**  
“It occurs to me, friend, to give a blow on this ascetic’s head.”

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<sup>137</sup> The Commentary explains *maṃ* as having the meaning of a genitive, as it is governed by the upasagga (prefix) *paṭi-* here.

**Dutiyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca:**

For a second time that yakkha said this to the (other) yakkha:

**“Alaṃ samma mā samaṇaṃ āsādesi.**

“Enough, friend, don’t strike the ascetic.

**Uḷāro so samma samaṇo mahiddhiko mahānubhāvo” ti.**

Eminent is the ascetic, friend, of great power, of great majesty.”

**Tatīyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca:**

For a third time that yakkha said this to the (other) yakkha:

**“Paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātun”-ti.**

“It occurs to me, friend, to give a blow on this ascetic’s head.”

**Tatīyam-pi kho so yakkho taṃ yakkhaṃ etad-avoca:**

For a third time that yakkha said this to the (other) yakkha:

**“Alaṃ samma mā samaṇaṃ āsādesi.**

“Enough, friend, don’t strike the ascetic.

**Uḷāro so samma samaṇo mahiddhiko mahānubhāvo” ti.**

Eminent is the ascetic, friend, of great power, of great majesty.”

**Atha kho so yakkho taṃ yakkhaṃ anādiyitvā,**

Then the yakkha taking no notice of that (other) yakkha,

**āyasmato Sāriputtattherassa sīse pahāraṃ adāsi:**

gave a blow on the elder venerable Sāriputta’s head:

**tāva mahāpahāro ahosi api tena pahārena**

it was such a great blow that with that blow

**sattaratanaṃ vā aḍḍhaṭṭharatanaṃ<sup>138</sup> vā Nāgaṃ osādeyya,**

a seven, or seven and a half cubit Nāga (elephant) might have been felled,

**mahantaṃ vā pabbatakūṭaṃ padāleyya.**

or a great mountain top might have been burst open.

**Atha ca pana so yakkho: “Ḍayhāmi, ḍayhāmī” ti,**

Then that yakkha (calling out): “I’m burning, I’m burning”

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<sup>138</sup> A *ratana* is defined in Abhidhānappadīpaka as being 12 *aṅgulāni* (finger-breadths, or commonly, inches), but that would make the elephant only 7 feet or 7 feet 6 inches tall, which may be smaller than intended by the text.

**tattheva Mahānirayaṃ apatāsi.**<sup>139</sup>

right there (and then) fell into the Great Hell.

**Addasā kho āyasmā Mahāmoggallāno**

Venerable Mahāmoggallāna saw

**dibbena cakkhunā, visuddhena atikkantamānusakena,**

with his divine-eye, which is purified, and surpasses that of (normal) men,

**tena yakkhena āyasmato Sāriputtassa sīse pahāraṃ dīyamānaṃ.**

that yakkha giving a blow on venerable Sāriputta's head.

**Disvāna, yenāyasmā Sāriputto tenupasaṅkami,**

And after seeing (it), he went to venerable Sāriputta,

**upasaṅkamtivā, āyasmantaṃ Sāriputtaṃ etad-avoca:**

and after going, he said this to venerable Sāriputta:

**“Kacci te āvuso khamanīyaṃ? Kacci yāpanīyaṃ?**

“Can you bear up, venerable friend? Can you carry on?

**Kacci na kiñci dukkhan?”-ti**

Do you have any pain?”

**“Khamanīyaṃ me āvuso Moggallāna; yāpanīyaṃ me āvuso Moggallāna,**

“I can bear up, friend Moggallāna; I can carry on, friend Moggallāna,

**api ca me sīse thokaṃ dukkhan”-ti.**

but I have a little pain on my head.”

**“Acchariyaṃ āvuso Sāriputta, abbhutaṃ āvuso Sāriputta,**

“Wonderful, friend Sāriputta, marvellous, friend Sāriputta,

**yāva mahiddhiko āyasmā Sāriputto mahānubhāvo.**

such is the venerable Sāriputta's great power and great majesty.

**Idha te āvuso Sāriputta aññataro yakkho sīse pahāraṃ adāsi:**

Here, friend Sāriputta, a certain yakkha gave a blow on your head:

**tāva mahāpahāro ahosi, api tena pahārena**

it was such a great blow, that with that blow

**sattaratanāṃ vā aḍḍhaṭṭharatanāṃ vā Nāgaṃ osādeyya,**

a seven, or seven and a half cubit Nāga (elephant) might have been felled,

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<sup>139</sup> So ChS. BJT reads *avaṭṭhāsi*, which is aorist to *avatiṭṭhati* (PED: *to abide, linger, stand still*), but that hardly allows the right meaning in the context. The Commentary appears to be reading *apatāsi*.

**mahantaṃ vā pabbatakūṭaṃ padāleyya.**

or a great mountain top might have been burst open.

**Atha ca panāyasmā Sāriputto evam-āha:**

But then venerable Sāriputta said this:

**‘Khamanīyaṃ me āvuso Moggallāna; yāpanīyaṃ me āvuso Moggallāna,**

‘I can bear up, friend Moggallāna; I can carry on, friend Moggallāna,

**api ca me sīse thokaṃ dukkhaṃ’ ”-ti.**

but I have a little pain on my head.’ ”

**“Acchariyaṃ āvuso Moggallāna, abbhutaṃ āvuso Moggallāna,**

“Wonderful, friend Moggallāna, marvellous, friend Moggallāna,

**yāva mahiddhiko āyasmā Mahāmoggallāno mahānubhāvo,**

such is the venerable Mahāmoggallāna’s great power and great majesty,

**yatra hi nāma yakkham-pi passissati,**

in as much as he can even see a yakkha,

**mayam panetarahi paṃsupisācakam-pi na passāmā!” ti.**

whereas we at present do not even see a mud-demon!”

**Assosi kho Bhagavā dibbāya sotadhātuyā,**

The Gracious One heard with his divine ear-element,

**visuddhāya atikkantamānusikāya,**

which is purified, and surpasses that of (normal) men,

**tesaṃ ubhinnaṃ Mahānāgānaṃ imaṃ evarūpaṃ kathāsallāpaṃ.**

the fitting talk and conversation of these two Great Nāgas.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yassa selūpamaṃ cittaṃ, ṭhitaṃ nānupakampati,**

“For he whose mind is like a rock, steady, and not wavering,

**Virattaṃ rajanīyesu, kopaneyye na kuppati,**

Unexcited by what is exciting, not agitated by what is agitating,

**Yassevaṃ bhāvitaṃ cittaṃ kuto taṃ dukkham-essatī?” ti**

For he whose mind is developed thus from where will pain come upon him?”

#### 4-5: NĀGASUTTAM (35)

##### THE DISCOURSE ABOUT THE NĀGA (ELEPHANT)

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Kosambiyaṃ viharati, Ghositārāme.**

at one time the Gracious One was dwelling near Kosambī, in Ghosita's Monastery.

**Tena kho pana samayena Bhagavā ākiṇṇo viharati**

Then at that time the Gracious One was living beset

**bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi,**

by monks, and nuns, and male lay followers, and female lay followers,

**rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi,**

and kings, and king's ministers, and sectarians, and sectarians' disciples,

**ākiṇṇo dukkhaṃ na phāsu viharati.**

he lived beset, unhappy, and uncomfortable.

**Atha kho Bhagavato etad-ahosi:**

Then it occurred to the Gracious One:

**“Ahaṃ kho etarahi ākiṇṇo viharāmi**

“At present I am living beset

**bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi,**

by monks, and nuns, and male lay followers, and female lay followers,

**rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi,**

and kings, and king's ministers, and sectarians, and sectarians' disciples,

**ākiṇṇo dukkhaṃ na phāsu viharāmi.**

I am living beset, unhappy, and uncomfortable.

**Yannūnāhaṃ eko gaṇamhā vūpakaṭṭho vihareyyan”-ti.**

Well now, I could dwell solitary, secluded from the group.”

**Atha kho Bhagavā, pubbanhasamayaṃ nivāsetvā,**

Then the Gracious One, having dressed in the morning time,

**pattacīvaram-ādāya, Kosambim<sup>140</sup> piṇḍāya pāvisi.**

after picking up his bowl and robe, entered Kosambī for alms.

**Kosambiyam piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkanto,**

After walking for alms in Kosambī, when he had returned from the alms-round after the meal,

**sāmaṃ senāsanaṃ saṃsāmetvā, pattacīvaram-ādāya,**

after putting the dwelling place in order by himself, picking up his robe and bowl,

**anāmantetvā upaṭṭhāke, anapaloketvā Bhikkhusaṅghaṃ,**

without having addressed his attendants, without having taken leave of the Community of monks,

**eko adutiyo, yena Pārileyyakaṃ tena cārikaṃ pakkāmi.**

solitary, without a companion, went away on a walk towards Pārileyyaka.

**Anupubbena cārikaṃ caramāno yena Pārileyyakaṃ tad-avasari.**

While walking gradually on walking tour he arrived at Pārileyyaka.

**Tatra sudaṃ Bhagavā Pārileyyake viharati,**

There the Gracious One dwelt near Pārileyyaka,

**Rakkhitavanasaṇḍe bhaddasālamūle.**

in the Protected Jungle, at the root of the auspicious Sāl-tree.

**Aññataro pi kho Hatthināgo ākiṇṇo viharati**

Now also a certain Nāga elephant was living beset

**hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.**

by male elephants, by female elephants, by young elephants, by baby elephants.

**Chinnaggāni ceva tiṇāni khādanti,**

He ate grass that had the tips broken off,

**obhaggobhaggañ-cassa sākhaḥaṅgaṃ khādanti.**

while they ate what he had broken down from the branches.

**Āvilāni ca pānīyāni pivati,**

He drank water that had been disturbed,

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<sup>140</sup> BJT *Kosambiyam*, but *pavisati* normally governs the accusative (see text *passim*), so this appears to be a mistake (but cf. Wijesekera's note in Syntax §165b, where he argues that both accusative and locative are permissible).

ChS reads *Kosambim* as here; and cf. 7.10 below, where *Kosambim* is used in the same construction.

**ogāhā cassa uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo gacchanti,**  
and when he arose from the bathing place female elephants went along jostling his  
body,

**ākiṇṇo dukkhaṃ, na phāsu viharati.**  
he lived beset, unhappy, and uncomfortable.

**Atha kho tassa Hatthināgassa etad-ahosi:**  
Then it occurred to that Nāga elephant:

**“Ahaṃ kho etarahi ākiṇṇo viharāmi,**  
At present I am living beset

**hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.**  
by male elephants, by female elephants, by young elephants, by baby elephants.

**Chinnaggāni ceva tiṇāni khādāmi,**  
I eat grass that has the tips broken off,

**obhaggobhaggañ-ca me sākḥābhaṅgaṃ khādanti.**  
while they eat what I have broken down from the branches.

**Āvilāni ca pāṇīyāni pivāmi,**  
I drink water that has been disturbed,

**ogāhā ca me uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo gacchanti,**  
and when I arise from the bathing place female elephants go along jostling my body,

**ākiṇṇo dukkhaṃ na phāsu viharāmi.**  
I am living beset, unhappy, and uncomfortable.

**Yannūnāhaṃ eko gaṇamhā vūpakaṭṭho vihareyyan”-ti.**  
Well now, I could dwell solitary, secluded from the group.”

**Atha kho so Hatthināgo, yūthā apakkamma,**  
Then that Nāga elephant, having gone away from the herd,

**yena Pārileyyakaṃ Rakkhitavanasaṇḍo bhaddasālamūlaṃ,**  
° went to Pārileyyaka, the Protected Jungle, the root of the auspicious Sāl-tree,

**yena Bhagavā tenupasaṅkami.**  
and to the Gracious One.

**Tatra sudam̐ so Hatthināgo, yasmiṃ padese Bhagavā viharati,**  
There, in that place where the Gracious One dwelt, that Nāga elephant,



**taṃ padesaṃ appaharitañ-ca karoti,<sup>141</sup>**

cleared that place of grass,

**soṇḍāya Bhagavato pāṇīyaṃ paribhojanīyañ-ca upaṭṭhapeti.**

and with his trunk provided the Gracious One with drinking water and washing water.

**Atha kho Bhagavato rahogatassa patisallīnassa,**

Then when the Gracious One had gone into hiding, into seclusion,

**evaṃ cetaso parivitaṅko uḍapādi:**

this reflection arose in his mind:

**“Ahaṃ kho pubbe ākiṇṇo viḥāsiṃ**

“Formerly, I was living beset

**bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi,**

by monks, and nuns, and male lay followers, and female lay followers,

**rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi,**

and kings, and king’s ministers, and sectarians, and sectarians’ disciples,

**ākiṇṇo dukkhaṃ na phāsu viḥāsiṃ.**

I was living beset, unhappy, and uncomfortable.

**Somhi etarahi anākiṇṇo viharāmi**

However at present I am living unbeset

**bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi,**

by monks, and nuns, and male lay followers, and female lay followers,

**rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi,**

and kings, and king’s ministers, and sectarians, and sectarians’ disciples,

**anākiṇṇo sukhaṃ phāsu viharāmi” ti.**

I am living unbeset, happily, and comfortable.”

**Tassa pi kho Hatthināgassa evaṃ cetaso parivitaṅko uḍapādi:**

Also to that Nāga elephant this reflection arose in his mind:

**“Ahaṃ kho pubbe ākiṇṇo viḥāsiṃ**

“Formerly I was living beset

**hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.**

by male elephants, by female elephants, by young elephants, by baby elephants.

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<sup>141</sup> Lit.: *made that place have but little grass*, which seems to be a rare idiom in early Pāli, though it appears in the Commentarial literature. See e.g. the *nidāna* to the 1st gāthā of Paṇḍitavagga in the Dhammapadaṭṭhakathā.

**Chinnaggāni ceva tiṇāni khādim,**

I ate grass that had the tips broken off,

**obhaggobhaggañ-ca me sākḥābhaṅgaṃ khādimsu.**

while they ate what I had broken down from the branches.

**Āvilāni ca pānīyāni pivāsim,**

I drank water that has been disturbed,

**ogāhā ca me uttiṇṇassa hatthiniyo kāyaṃ upanighaṃsantiyo agamaṃsu,**

and when I arose from my bathing place female elephants proceeded to jostle me with their bodies,

**ākiṇṇo dukkhaṃ, na phāsu vihāsim.**

I was living beset, unhappy, uncomfortable.

**Somhi etarahi anākiṇṇo viharāmi**

However at present I am living unbeset

**hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi.**

by male elephants, by female elephants, by young elephants, by baby elephants.

**Acchinnaggāni ceva tiṇāni khādāmi,**

I eat the unbroken tips of grass,

**obhaggobhaggañ-ca me sākḥābhaṅgaṃ na khādanti.**

while they do not eat what I have broken down from the branches.

**Anāvilāni ca pānīyāni pivāmi,**

I drink water that has not been disturbed,

**ogāhā ca me uttiṇṇassa hatthiniyo na kāyaṃ upanighaṃ santiyo gacchanti,**

and when I arise from my bathing place female elephants do not proceed to jostle me with their bodies,

**anākiṇṇo sukhaṃ, phāsu viharāmī” ti.**

I am living unbeset, happily, and comfortable.”

**Atha kho Bhagavā attano ca pavivekaṃ veditvā,**

Then the Gracious One, having understood his own complete seclusion,

**tassa ca Hatthināgassa cetasā cetoparivitakkam-aññāya,**

and knowing with his mind the reflection that had arisen in that Nāga elephant’s mind,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

“**Etam Nāgassa Nāgena īsānantassa hatthino**  
° “This pole-toothed (elephant) Nāga’s mind agrees

**Sameti cittam cittaena: yad-eko ramate vane” ti.**<sup>142</sup>  
with the (Buddha) Nāga’s mind: that (a Nāga) delights in being solitary in the wood.”

#### **4-6: PIṆḌOLASUTTAM (36)** THE DISCOURSE ABOUT PIṆḌOLA

**Evam me sutam:**  
Thus I heard:

**ekam samayaṃ Bhagavā Sāvattiyam viharati,**  
at one time the Gracious One was dwelling near Sāvattī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena**  
Then at that time

**āyasmā Piṇḍolabhāradvājo Bhagavato avidūre nisinno hoti,**  
venerable Piṇḍola Bhāradvāja was sitting not far from the Gracious One,

**pallaṅkam ābhujitvā, ujum kāyaṃ paṇidhāya,**  
after folding his legs crosswise, and setting his body straight,

**ārañṇiko, piṇḍapātiko, paṃsukūliko, tecīvariko,**  
a forest-dweller, an alms gatherer, a rag-rober, one with (only) three-robcs,

**appiccho, santuṭṭho, pavivitto, asaṃsaṭṭho,**  
with few longings, satisfied, completely secluded, unattached,

**āraddhaviriyo dhutavādo**<sup>143</sup> **adhicittam-anuyutto.**  
with energy aroused, being one who spoke about the ascetic practices, (who was) applying (himself) to the higher mind.

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<sup>142</sup> The syntax is difficult here, owing to the remoteness of the instrumentals from each other, but we have to take *cittena* with *Nāgena* for it to make sense.

<sup>143</sup> The point is that not only was he ascetic himself, but he also recommended it to others.

**Addasā kho Bhagavā**

The Gracious One saw

**āyasmantaṃ Piṇḍolabhāradvājaṃ avidūre nisinnaṃ,**

venerable Piṇḍola Bhāradvāja, who was sitting not far away,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**

after folding his legs crosswise, and setting his body straight,

**āraññaṅkaṃ, piṇḍapātikaṃ, paṃsukūlikaṃ, tecīvarikaṃ,**

a forest-dweller, an alms gatherer, a rag-rober, one with (only) three-robcs,

**appicchaṃ, santuṭṭhaṃ, pavivittaṃ, asaṃsaṭṭhaṃ,**

with few longings, satisfied, completely secluded, unattached,

**āraddhaviriyaṃ, dhutavādaṃ, adhiccittam-anuyuttaṃ.**

with energy aroused, being one who spoke about the ascetic practices, (who was) applying (himself) to the higher mind.

**Atha kho Bhagavā, etaṃ-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Anūpavādo anūpaghāto, Pātimokkhe ca saṃvaro,**

“Not finding fault, not hurting, and restraint in regard to the Pātimokkha,

**Mattaññutā ca bhattasmiṃ, pantañ-ca sayanāsaṇaṃ,**

Knowing the (correct) measure in food, and (living in) a remote dwelling place,

**Adhicitte ca āyogo - etaṃ Buddhāna’ sāsanaṃ”-ti.<sup>144</sup>**

Being devoted to the higher mind - this is the teaching of the Buddhas.”

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<sup>144</sup> Niggahīta is elided from *Buddhānaṃ* m.c. Udānavarga reads: *etad Buddhasya śāsanaṃ*, which seeks to avoid the difficulty, but the singular form is not so appropriate.

**4-7: SĀRIPUTTASUTTAM (37)**  
**THE DISCOURSE ABOUT SĀRIPUTTA**

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena āyasmā Sāriputto**  
Then at that time venerable Sāriputta

**Bhagavato avidūre nisinno hoti,**  
was sitting not far away from the Gracious One,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
after folding his legs crosswise, and setting his body straight,

**appiccho, santuṭṭho, pavivitto, asaṃsaṭṭho,**  
with few longings, satisfied, completely secluded, unattached,

**āraddhaviriyo, adhiccittam-anuyutto.**  
with energy aroused, applying (himself) to the higher mind.

**Addasā kho Bhagavā āyasmantaṃ Sāriputtaṃ avidūre nisinnaṃ,**  
The Gracious One saw venerable Sāriputta, who was sitting not far away,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
after folding his legs crosswise, and setting his body straight,

**appicchaṃ santuṭṭhaṃ pavivittaṃ asaṃsaṭṭhaṃ**  
with few longings, satisfied, completely secluded, detached,

**āraddhaviriyaṃ adhiccittam-anuyuttaṃ.**  
with energy aroused, applying (himself) to the higher mind.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Adhiketaso appamajjato,**  
“For he with higher mind, for the heedful one,

**Munino monapathesu sikkhato,**  
For the sage who is training in the path of sagacity,

**Sokā na bhavanti tādino**  
There are no griefs for such a one,

**Upasantassa sadā satīmato” ti.**  
For a peaceful one - he is one who is always mindful.”

#### **4-8: SUNDARĪSUTTAM (38)** THE DISCOURSE ABOUT SUNDARĪ

**Evam me sutam:**  
Thus I heard:

**ekam samayaṃ Bhagavā Sāvattṭhiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattṭhī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena Bhagavā**  
Then at that time the Gracious One

**sakkato hoti garukato mānito pūjito apacito, lābhī**  
was venerated, respected, revered, honoured, esteemed, and in receipt of

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ;**  
robes, almsfood, dwellings, and medicinal requisites to help when sick;

**Bhikkhusaṅgho pi sakkato hoti garukato mānito pūjito apacito, lābhī**  
also the Community of monks was venerated, respected, revered, honoured, esteemed,  
and in receipt of

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**  
robes, almsfood, dwellings, and medicinal requisites to help when sick.

**Aññatitthiyā pana paribbājakā**  
But wanderers from other sects

**asakkatā honti agarukatā amānitā apūjitā anapacitā, na lābhino**  
were not venerated, not respected, not revered, not honoured, not esteemed, nor were  
they in receipt of

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**  
robes, almsfood, dwellings, and medicinal requisites to help when sick.

**Atha kho te aññatitthiyā paribbājakā**  
Then those wanderers from other sects

**Bhagavato sakkāraṃ asahamānā Bhikkhusaṅghassa ca,**  
being unable to bear the veneration of the Gracious One and the Community of monks,

**yena Sundarī paribbājikā tenupasaṅkamimsu,**  
went to the female wanderer Sundarī (Beautiful),

**upasaṅkamitvā, Sundariṃ paribbājikaṃ etad-avocuṃ:**  
and after going, they said this to the female wanderer Sundarī:

**“Ussahasi bhagini ñātīnaṃ atthaṃ kātun?”-ti.**  
“Sister, what would you venture to do for your kinsmens’ welfare?”

**“Kyāhaṃ Ayyā karomi, kiṃ mayā na sakkā kātun?”**  
“What can I do, Masters, what am I unable to do?”

**Jīvitam-pi me pariccattaṃ ñātīnaṃ atthāyā” ti.**  
I have given up my life for my kinsmens’ welfare.”

**“Tena hi bhagini abhikkhaṇaṃ Jetavanaṃ gacchāhī” ti.**  
“Then, sister, you must frequently go to Jeta’s Wood.”

**“Evam-Ayyā” ti kho Sundarī paribbājikā,**  
“Yes, Masters”, said the female wanderer Sundarī,

**tesaṃ aññatitthiyānaṃ paribbājakānaṃ paṭissutvā,**  
and after replying to those wanderers from other sects,

**abhikkhaṇaṃ Jetavanaṃ agamāsi.**  
she frequently went to Jeta’s Wood.

**Yadā te aññimsu aññatitthiyā paribbājakā:**  
When those wanderers from other sects knew:

**“Vodiṭṭhā kho Sundarī paribbājikā bahujaṇena**  
“The female wanderer Sundarī has been seen by many people

**abhikkhaṇaṃ Jetavanaṃ gacchatī” ti,**  
frequently going to Jeta’s Wood”,

**atha naṃ jīvītā voropetvā,**  
then having deprived her of life,

**tattheva Jetavanassa parikhākūpe nikhaṇitvā,**  
and buried her into a trench-pit right there in Jeta's Wood,

**yena Rājā Pasenadi Kosalo tenupasaṅkamimsu,**  
they went to the Kosalan King Pasenadi,

**upasaṅkamtvā, Rājānaṃ Pasenadiṃ Kosalaṃ etad-avocum:**  
and after going, they said this to the Kosalan King Pasenadi:

**“Yā sā Mahārāja Sundarī paribbājikā sā no na dissatī” ti.**  
“Great King, we no longer see the female wanderer Sundarī.”

**“Kattha pana tumhe āsaṅkathā?” ti.**  
“But where do you suspect (she is)?”

**“Jetavane Mahārājā” ti.**  
“In Jeta's Wood, Great King.”

**“Tena hi Jetavanaṃ vicinathā” ti.**  
“Then you must search Jeta's Wood.”

**Atha kho te aññatitthiyā paribbājakā Jetavanaṃ vicitvā,**  
Then those wanderers from other sects after searching Jeta's Wood,

**yathā nikhaṇitaṃ parikhākūpā uddharitvā,**  
lifting (the body) up from the trench-pit where it had been buried,

**mañcakaṃ āropetvā, Sāvatthiṃ pavesetvā,**  
putting it on a bier, and entering Sāvatthī,

**rathiyā rathiyaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamtvā,**  
going from road to road, from cross-roads to cross-roads,

**manusse ujjhāpesum:**  
made people find fault, (saying):

**“Passathayyā samaṇānaṃ Sakyaputtiyānaṃ kammaṃ,**  
“See, Masters, what the Sakyas ascetics have done,



**alajjino ime samaṇā Sakyaputtiyā dussīlā,**  
shameless are these Sakyan ascetics, lacking in virtue,

**pāpadhammā musāvādino abrahmacārino.**  
of bad character, speakers of what is false, not living the spiritual life.

**Ime hi nāma dhammacārino samacārino brahmacārino,**  
° But they will claim that they live by Dhamma, live in peace, live spiritually,

**saccavādīno sīlavanto kalyāṇadhammā paṭijānissanti.**  
speak the truth, are virtuous, and are of good character.

**Natthi imesaṃ sāmāññaṃ, natthi imesaṃ brahmaññaṃ,**  
They have no asceticism, they have no spirituality,

**naṭṭhaṃ imesaṃ sāmāññaṃ, naṭṭhaṃ imesaṃ brahmaññaṃ.**  
their asceticism has perished, their spirituality has perished.

**Kuto imesaṃ sāmāññaṃ? Kuto imesaṃ brahmaññaṃ?**  
Where is their asceticism? Where is their spirituality?

**Apagatā ime sāmāññā, apagatā ime brahmaññā.**  
They have gone away from asceticism, they have gone away from spirituality.

**Kathaṃ hi nāma puriso purisakiccaṃ karitvā,**  
For what man, having done what a man can do,

**itthim jīvītā voropessatī?” ti.**  
would deprive a woman of life?”

**Tena kho pana samayena Sāvattthiyaṃ manussā bhikkhū disvā,**  
That at that time, the people in Sāvattthī, after seeing the monks,

**asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti:**  
with vulgar and rough words scolded, abused, annoyed, and troubled them, (saying):

**“Alajjino ime samaṇā Sakyaputtiyā, dussīlā**  
“Shameless are these Sakyan ascetics, lacking in virtue,

**pāpadhammā musāvādino abrahmacārino.**  
of bad character, speakers of what is false, not living the spiritual life.

**Ime hi nāma dhammacārino samacārino brahmacārino,**

° But they will claim that they live by Dhamma, live in peace, live spiritually,

**saccavādino sīlavanto kalyāṇadhammā paṭijānissanti.**

Speak the truth, are virtuous, and are of good character.

**Natthi imesaṃ sāmāññaṃ, natthi imesaṃ brahmaññaṃ,**

They have no asceticism, they have no spirituality,

**naṭṭhaṃ imesaṃ sāmāññaṃ, naṭṭhaṃ imesaṃ brahmaññaṃ.**

their asceticism has perished, their spirituality has perished.

**Kuto imesaṃ sāmāññaṃ? Kuto imesaṃ brahmaññaṃ?**

Where is their asceticism? Where is their spirituality?

**Apagatā ime sāmāññā, apagatā ime brahmaññā.**

They have gone away from asceticism, they have gone away from spirituality.

**Kathaṃ hi nāma puriso purisakiccaṃ karitvā,**

For what man, having done what a man can do,

**itthiṃ jīvītā voropessatī?” ti.**

would deprive a woman of life?”

**Atha kho sambahulā bhikkhū pubbanhasamayam nivāsetvā,**

Then many monks, having dressed in the morning time,

**pattacīvaram-ādāya, Sāvattiṃ piṇḍāya pavisiṃsu,**

after picking up their bowls and robes, entered Sāvatti for alms,

**Sāvattiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭhikantā,**

and after walking for alms in Sāvatti, while returning from the alms-round after the meal,

**yena Bhagavā tenupasaṅkamisṃsu,**

went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdisṃsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:**

While sat on one side those monks said this to the Gracious One:

**“Etarahi bhante Sāvattiyaṃ manussā bhikkhū disvā,**

“At present, reverend Sir, the people in Sāvatti, after seeing the monks,

**asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti:**

with vulgar and rough words scold, abuse, annoy, and trouble them, (saying):

**‘Alajjino ime samaṇā Sakyaputtiyā, dussilā**

‘Shameless are these Sakyan ascetics, lacking in virtue,

**pāpadhammā musāvādino abrahmacārino.**

of bad character, speakers of what is false, not living the spiritual life.

**Ime hi nāma dhammacārino samacārino brahmacārino,**

But they will claim that they live by Dhamma, live in peace, live spiritually,

**saccavādino sīlavanto kalyāṇadhammā paṭijānissanti.**

speak the truth, are virtuous, and are of good character.

**Natthi imesaṃ sāmaññaṃ, natthi imesaṃ brahmaññaṃ,**

They have no asceticism, they have no spirituality,

**naṭṭhaṃ imesaṃ sāmaññaṃ, naṭṭhaṃ imesaṃ brahmaññaṃ.**

their asceticism has perished, their spirituality has perished.

**Kuto imesaṃ sāmaññaṃ? Kuto imesaṃ brahmaññaṃ?**

Where is their asceticism? Where is their spirituality?

**Apagatā ime sāmaññā, apagatā ime brahmaññā.**

They have gone away from asceticism, they have gone away from spirituality.

**Kathaṃ hi nāma puriso purisakiccaṃ karitvā,**

For what man, having done what a man can do,

**itthim jīvītā voropessatī?’ ” ti.**

would deprive a woman of life?’ ”

**“Neso bhikkhave saddo ciraṃ bhavissati, sattāham-eva bhavissati,**

“This noise will not last long, monks, it will last for only seven days,

**sattāhassa accayena antaradhāyissati.**

and with the passing of seven days it will disappear.

**Tena hi bhikkhave ye manussā bhikkhū disvā,**

So, monks, when those people, after seeing the monks,

**asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti,**

with vulgar and rough words scold, abuse, annoy, and trouble them,

**te tumhe imāya gāthāya paṭicodetha:**

you should reprove them with this verse:

**‘Abhūtavādī nirayaṃ upeti,**  
‘He who speaks what is untrue goes to the nether regions,

**Yo cāpi katvā ‘na karomi’ cāha,**  
Also he who says ‘I did not do’ what he has done,

**Ubho pi te pecca samā bhavanti**  
° Both of those men who have performed base deeds

**Nihīnakammā manujā paratthā’ ” ti.**<sup>145</sup>  
Are the same when they have passed away, in the other world.’ ”

**Atha kho te bhikkhū Bhagavato santike imaṃ gāthaṃ pariyāpuṇitvā,**  
Then those monks, having mastered that verse in the presence of the Gracious One,

**ye manussā bhikkhū disvā,**  
when those people, after seeing the monks,

**asabbhāhi pharusāhi vācāhi akkosanti, paribhāsanti, rosentī, vihesenti,**  
with vulgar and rough words scolded, abused, annoyed, and troubled them,

**te manusse imāya gāthāya paṭicodenti:**  
reproved them with this verse:

**“Abhūtavādī nirayaṃ upeti,**  
“He who speaks what is untrue goes to the nether regions,

**Yo cāpi katvā ‘na karomi’ cāha,**  
Also he who says ‘I did not do’ what he has done,

**Ubho pi te pecca samā bhavanti**  
° Both of those men who have performed base deeds

**Nihīnakammā manujā paratthā” ti.**  
Are the same when they have passed away to the other world.”

**Manussānaṃ etad-ahosi: “Akārakā ime samaṇā Sakyaputtiyā,**  
Then this occurred to those people: “These Sakyan ascetics are not the doers,

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<sup>145</sup> The syntax in these last two lines is rather difficult. The Commentary explains that *paratthā* is to be taken with *pecca* in the previous line: “*Paratthā” ti imassa pana padassa purato “peccā” ti padena sambandho, pecca parattha ito gantvā te nihīnakammā paraloke samā bhavantī ti attho.*”

**nayimehi kataṃ, sapanti ime samaṇā Sakyaputtiyā” ti.**

this wasn’t done by them, these Sakyan ascetics are asserting (the truth).”

**Neva so saddo ciraṃ ahosi, sattāham-eva ahosi,**

That noise did not last long, it only lasted for seven days,

**sattāhassa accayena antaradhāyi.**

and with the passing of seven days it disappeared.

**Atha kho sambahulā bhikkhu yena Bhagavā tenupasaṅkamimsu,**

Then many monks went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocuṃ:**

While sat on one side those monks said this to the Gracious One:

**“Acchariyaṃ bhante, abbhutaṃ bhante,**

“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

**yāva subhāsitañ-cidaṃ bhante Bhagavatā:**

how well spoken that was, reverend Sir, by the Gracious One:

**‘Neso bhikkhave saddo ciraṃ bhavissati, sattāham-eva bhavissati,**

‘This noise will not last long, monks, it will last for only seven days,

**sattāhassa accayena antaradhāyissatī’ ti.**

and with the passing of seven days it will disappear.’

**Antarahito so bhante saddo” ti.**

That noise, reverend Sir, has disappeared.”

**Atha kho Bhagavā, etam-attham veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Tudanti vācāya janā asaṇṇatā,**

“Unrestrained the people pierce (others) with words,

**Sarehi saṅgāmagataṃ va kuñjaraṃ,**

Like (they pierce) an elephant with arrows in a battle,

**Sutvāna vākyaṃ pharusam udīritam,**  
(But) having heard that rough speech broadcast around,

**Adhivāsaye bhikkhu aduṭṭhacitto” ti.**  
A monk should bear it with an uncorrupt mind.”

#### **4-9: UPASENASUTTAM (39)** THE DISCOURSE ABOUT UPASENA

**Evam me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Rājagahe viharati,**  
at one time the Gracious One was dwelling near Rājagaha,

**Veḷuvane Kalandakanivāpe.**  
in Bamboo Wood, at the Squirrels’ Feeding Place.

**Atha kho āyasmato Upasenassa Vaṅgantaputtassa**  
Then when venerable Upasena Vaṅgantaputta

**rahogatassa patisallīnassa evaṃ cetaso parivitakko udapādi:**  
had gone into hiding, into seclusion, this reflection arose in his mind:

**“Lābhā vata me, suladdham vata me,**  
“There are certainly gains for me, it is certainly a good gain for me,

**sattā ca me Bhagavā Araham Sammāsambuddho,**  
that my teacher is the Gracious One, the Worthy One, the Perfect Sambuddha,

**svākkhāte camhi Dhammavinaye agāasmā anagāriyaṃ pabbajito,**  
and that I have gone forth from the home to homelessness in such a well explained  
Dhamma and Discipline,

**sabrahmacārino ca me sīlavanto kalyāṇadhammā,**  
and that my companions in the spiritual life are virtuous, of good character,

**sīlesu camhi paripūrakārī, samāhito camhi ekaggacitto,**  
and that I have fulfilled the virtuous (precepts), and that I am composed, and that my  
mind is one pointed,

**Arahā camhi khīṇāsavo, mahiddhiko camhi mahānubhāvo.**  
and that I am a Worthy One, pollutant-free, and that I am of great power, of great  
majesty.

**Bhaddakaṃ me jīvitaṃ bhaddakaṃ maraṇaṃ”-ti.**

My life has been fortunate, and my death (will be) fortunate.”

**Atha kho Bhagavā, āyasmato Upasenassa Vaṅgantaputtassa**

° Then the Gracious One, knowing with his mind the reflection

**cetasā cetoparivitakkam-aññāya**

in venerable Upasena Vaṅgantaputta’s mind,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yaṃ jīvitaṃ na tapati, maraṇante na socati,**

“He whom life does not torment, who does not grieve at the end in death,

**Sa ce diṭṭhapado dhīro, sokamajjhe na socati.**

If that firm one is one who has seen the state (of peace), in the midst of grief he does not grieve.

**Ucchinnabhavataṇhassa, santacittassa bhikkhuno,**

For the monk who has cut off the craving for continuity, whose mind is at peace,

**Vikkhīṇo jātisaṃsāro, natthi tassa punabbhavo” ti.**

Having totally destroyed the round of births, for him there is no continuation in existence.”

#### **4-10: SĀRIPUTTASUTTAṂ (40)**

#### **THE DISCOURSE ABOUT SĀRIPUTTA**

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Sāriputto**

Then at that time venerable Sāriputta

**Bhagavato avidūre nisinno hoti,**

was sitting not far away from the Gracious One,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**

after folding his legs crosswise, and setting his body straight,

**attano upasamaṃ paccavekkhamāno.**

reflecting on his own peacefulness.

**Addasā kho Bhagavā āyasmantaṃ Sāriputtaṃ avidūre nisinnaṃ,**

The Gracious One saw that venerable Sāriputta was sitting not far away,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**

after folding his legs crosswise, and setting his body straight,

**attano upasamaṃ paccavekkhamānaṃ.**

was reflecting on his own peacefulness.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Upasantasantacittassa netticchinnassa bhikkhuno,**

“For the monk whose peaceful mind is full of peace, for the one who has cut off what leads (to rebirth),

**Vikkhīṇo jātisaṃsāro mutto so Mārabandhanā” ti.**

Having totally destroyed the round of births, he is free from the bonds of Māra.”



**5: SOṄAVAGGO**  
**THE CHAPTER (INCLUDING THE DISCOURSE) ABOUT SOṄA**

**5-1: RĀJASUTTAM (41)**  
**THE DISCOURSE ABOUT THE KING**

**Evam me sutam:**  
Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena Rājā Pasenadi Kosalo**  
Then at that time the Kosalan King Pasenadi

**Mallikāya Deviyā saddhiṃ uparipāsādavaragato hoti.**  
had gone to the top of the royal palace with Queen Mallikā.

**Atha kho Rājā Pasenadi Kosalo Mallikaṃ Deviyaṃ etad-avoca:**  
Then the Kosalan King Pasenadi said this to Queen Mallikā:

**“Atthi nu kho te Mallike kocañño attanā piyataro?” ti.**  
“Is there anyone, Mallikā, you love more than yourself?”

**“Natthi kho me Mahārāja kocañño attanā piyataro ti.**  
“There is no one, Great King, I love more than myself.

**Tuyhaṃ pana Mahārāja atthañño koci attanā piyataro?” ti.**  
But is there, Great King, anyone you love more than yourself?”

**“Mayham-pi kho Mallike natthañño koci attanā piyataro” ti.**  
“For me also, Mallikā, there is no one I love more than myself.”

**Atha kho Rājā Pasenadi Kosalo pāsādā orohitvā**  
Then the Kosalan King Pasenadi having come down from the palace

**yena Bhagavā tenupasaṅkami,**  
went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho**

While sat on one side

**Rājā Pasenadi Kosalo Bhagavantam etad-avoca:**

the Kosalan King Pasenadi said this to the Gracious One:

**“Idhāhaṃ bhante Mallikāya Deviyā saddhiṃ uparipāsādavaragato**

“Here, reverend Sir, having gone to the top of the royal palace with Queen Mallikā

**Mallikādeviṃ etad-avocaṃ:**

I said this to Queen Mallikā:

**‘Atthi nu kho te Mallike kocañño attanā piyataro?’ ti.**

‘Is there anyone, Mallikā, you love more than yourself?’

**Evaṃ vutte, Mallikādevī maṃ etad-avoca:**

When that was said, Queen Mallikā said this to me:

**‘Natthi kho me Mahārāja kocañño attanā piyataro ti.**

‘There is no one, Great King, I love more than myself.

**Tuyhaṃ pana Mahārāja atthañño koci attanā piyataro?’ ti.**

But is there, Great King, anyone you love more than yourself?’

**Evaṃ vutte, ahaṃ bhante Mallikam devim etad-avocaṃ:**

When that was said, reverend Sir, I said this to Queen Mallikā:

**‘Mayham-pi kho Mallike natthañño koci attanā piyataro’ ” ti.**

‘For me also, Mallikā, there is no one I love more than myself.’ ”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Sabbā disā anuparigamma cetasā,**

“Having gone around in all directions with the mind,

**Nevajjhagā piyataram-attanā kvaci.**

There is surely no one found who is loved more than oneself.

**Evaṃ piyo puthu attā paresaṃ,**

In the same way others each love themselves,

**Tasmā na hiṃse param-attakāmo” ti.**

Therefore one who cares for himself should not harm another.”

**5-2: APPĀYUKASUTTAM (42)**

**THE DISCOURSE ABOUT THE ONE SHORT-LIVED**

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Atha kho āyasmā Ānando sāyanhasamayaṃ patisallānā vuṭṭhito**  
Then venerable Ānanda, having risen from seclusion in the evening time,

**yena Bhagavā tenupasaṅkami,**  
went to the Gracious One,

**upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad-avoca:**  
While sat on one side the venerable Ānanda said this to the Gracious One:

**“Acchariyaṃ bhante, abbhutaṃ bhante,**  
“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

**yāva appāyukā hi bhante Bhagavato mātā ahosi,**  
just how short-lived, reverend Sir, the Gracious One's mother was,

**sattāhajāte Bhagavati,<sup>146</sup> Bhagavato mātā kālam-akāsi,**  
seven days after the Gracious One was born, the Gracious One's mother died,

**Tusitaṃ kāyaṃ upapajjī’ ti.**  
and arose among the Tusita hosts.”

**“Evam-etaṃ Ānanda appāyukā hi Ānanda bodhisattamātaro honti,**  
“It is just so, Ānanda, the mothers of Awakening-Ones are indeed short-lived,

**sattāhajātesu bodhisattesu bodhisattamātaro kālaṃ karonti,**  
seven days after the Awakening-Ones are born, the mothers of Awakening-Ones die,

**Tusitaṃ kāyaṃ upapajjantī’ ti.**  
and arise among the Tusita hosts.”

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<sup>146</sup> Locative absolute construction, with the sense of *the time after*.

**Atha kho Bhagavā, etam-attham veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Ye keci bhūtā bhavissanti ye vā pi,**  
“Whatsoever beings there are, or [ever] will be,

**Sabbe gamissanti pahāya dehaṃ.**  
They will all go on after giving up the body.

**Taṃ sabbaṃ jāniṃ kusalo veditvā,**  
The one who is skilful, having understood all that deprivation,

**Ātāpiyo brahmacariyaṃ careyyā” ti.**  
Should live the spiritual life ardently.”

### **5-3: SUPPABUDDHAKUṬṬHISUTTAM (43)**

THE DISCOURSE ABOUT THE LEPER SUPPABUDDHA

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Rājagahe viharati,**  
at one time the Gracious One was dwelling near Rājagaha,

**Veḷuvane Kalandakanivāpe.**  
in Bamboo Wood, at the Squirrels’ Feeding Place.

**Tena kho pana samayena Rājagahe Suppabuddho nāma kuṭṭhi ahosi,**  
Then at that time the leper known as Suppabuddha (Wide Awake) was in Rājagaha,

**manussadaḷiddo manussakapaṇo manussavarāko.**  
a poor man, a wretched man, a miserable man.

**Tena kho pana samayena Bhagavā**  
Then at that time the Gracious One

**mahatiyā parisāya parivuto Dhammaṃ desento nisinno hoti.**  
was sitting teaching Dhamma surrounded by a great assembly.

**Addasā kho Suppabuddho kuṭṭhi**  
The leper Suppabuddha saw

**taṃ mahājanakāyaṃ dūrato va sannipatitaṃ.**

while still far away that great crowd of people assembled together.

**Disvānassa etad-ahosi:**

Having seen (that), this occurred to him:

**“Nissamsayaṃ kho ettha**

“Undoubtedly in this place

**kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājiyissati.**

some comestibles and edibles will be distributed.

**Yannūnāhaṃ yena so mahājanakāyo tenupasaṅkameyyaṃ,**

Well now, I could go to that great crowd of people,

**appeva nāmettha kiñci khādanīyaṃ vā bhojanīyaṃ vā labheyyanti”.**

perhaps I will get some comestibles or edibles in this place.”

**Atha kho Suppabuddho kuṭṭhi yena so mahājanakāyo tenupasaṅkami.**

Then the leper Suppabuddha went to that great crowd of people.

**Addasā kho Suppabuddho kuṭṭhi Bhagavantam**

The leper Suppabuddha saw the Gracious One

**mahatiyā parisāya parivutaṃ Dhammaṃ desentaṃ nisinnaṃ.**

sat teaching Dhamma surrounded by a great assembly.

**Disvānassa etad-ahosi:**

Having seen (that), this occurred to him:

**“Na kho ettha kiñci khādanīyaṃ vā bhojanīyaṃ vā bhājiyati,**

“Here there are no comestibles or edibles being distributed,

**samaṇo ayaṃ Gotamo parisatiṃ Dhammaṃ deseti.**

this ascetic Gotama is teaching Dhamma to the assembly.

**Yannūnāham-pi Dhammaṃ suṇeyyanti,” tattheva ekamantaṃ nisīdi:**

Perhaps I also could hear the Dhamma”, and he sat down right there (and then), (thinking):

**“Aham-pi Dhammaṃ sossāmi” ti.**

“I will also listen to the Dhamma.”

**Atha kho Bhagavā sabbāvantam̐ parisam̐ cetasā cetoparicca manasākāsi**

Then the Gracious One, applied his mind and encompassed fully the whole of that assembly with his mind, (thinking):

**“Ko nu kho idha bhabbo Dhammaṃ viññātun?”-ti.**

“Who here is able to understand the Dhamma?”

**Addasā kho Bhagavā Suppabuddham̐ kuṭṭhim̐**

The Gracious One saw the leper Suppabuddha

**tassam̐ parisāyam̐ nisinnam̐, disvānassa etad-ahosi:**

sat in that assembly, and having seen (him), this occurred to him:

**“Ayaṃ kho idha bhabbo Dhammaṃ viññātun”-ti,**

“This one here is able to understand the Dhamma”,

**Suppabuddham̐ kuṭṭhim̐ ārabba ānupubbīkatham̐ kathesi,**

and having regard to the leper Suppabuddha he related a gradual talk,

**seyyathīdam̐: dānakatham̐, sīlakatham̐, saggakatham̐,**

that is to say: talk on giving, talk on virtue, talk on heaven,

**kāmānam̐ ādīnavam̐ okāram̐ saṅkilesam̐,**

the danger, degradation, and defilement of sensual desires,

**nekkhamme ca ānisaṃsam̐ - pakāsesi.**

and the advantages in renunciation - (these) he explained.

**Yadā Bhagavā aññāsi Suppabuddham̐ kuṭṭhim̐**

When the Gracious One knew that the leper Suppabuddha

**kallacittam̐ muducittam̐ vinīvaraṇacittam̐ udaggacittam̐ pasannacittam̐,**

was of ready mind, malleable mind, unhindered mind, uplifted mind, trusting mind,

**atha yā Buddhānaṃ sāmukkaṃsikaṃ Dhammadesanā taṃ pakāsesi:**

then he explained the Dhamma teaching the Awakened Ones have discovered themselves:

**dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.**

suffering, origination, cessation, path.

**Seyyathā pi nāma suddhaṃ vatthaṃ apagatakālaṃ**

Just as it is known that a clean cloth without a stain

**sammasad-eva rajanaṃ patigaṇheyya,**

would take the dye well,

**evam-eva Suppabuddhassa kuṭṭhissa**

so to the leper Suppabuddha

**tasmiṃ yeva āsane virajaṃ vītamalaṃ Dhammacakkhuṃ udapādi:**

on that very seat, the dust-free, stainless Vision-of-the-Dhamma arose:

**“Yaṃ kiñci samudayadhammaṃ, sabbhaṃ taṃ nirodhadhammaṃ-ti.”**

“Whatever has the nature of arising, all that has the nature of ceasing.”

**Atha kho Suppabuddho kuṭṭhi diṭṭhadhammo pattadhammo**

Then the leper Suppabuddha having seen the Dhamma, attained the Dhamma,

**viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho**

understood the Dhamma, penetrated the Dhamma, crossed over uncertainty, being without doubts,

**vesārajjappatto aparappaccayo Satthusāsane,**

attained full confidence, having become independent of others in the Teacher’s teaching,

**uṭṭhāyāsanaṃ yena Bhagavā tenupasaṅkami,**

after rising from his seat went to the Gracious One,

**upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**

and after going and worshipping the Gracious One, he sat down at one side.

**Ekamantaṃ nisinno kho Suppabuddho kuṭṭhi Bhagavantaṃ etad-avoca:**

While he was sitting on one side the leper Suppabuddha said this to the Gracious One:

**“Abhikkantaṃ bhante! Abhikkantaṃ bhante!**

“Excellent, reverend Sir! Excellent reverend Sir!

**Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya,**

Just as, reverend Sir, one might set upright what has been overturned,

**paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,**  
or open up what has been closed, or show a path to one who is lost,

**andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintī ti,**  
or bear an oil lamp in the darkness so that those with vision can see forms,

**evam-eva Bhagavatā anekapariyāyena dhammo pakāsito.**  
just so has the Dhamma been explained by the Gracious One in countless ways.

**Esāhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi,**  
I go, reverend Sir, to the Gracious One for refuge,

**dhammañ-ca Bhikkhusaṅghañ-ca.**  
and to the Dhamma, and to the Community of monks.

**Upāsakaṃ maṃ Bhagavā dhāretu**  
Please bear it in mind, reverend Gotama, that I am a lay follower

**ajjatagge pāṇupetaṃ saraṇaṃ gatan”-ti.**  
who has gone for refuge from today forward for as long as I have the breath of life.”

**Atha kho Suppabuddho kuṭṭhi Bhagavatā**  
° Then the Gracious One instructed, roused,

**Dhammiyā kathāya sandassito, samādapito, samuttejito, sampahaṃsito,**  
enthused, and cheered the leper Suppabuddha with a Dhamma talk,

**Bhagavato bhāsitaṃ abhinanditvā anumoditvā,**  
and after greatly rejoicing and gladly receiving this word of the Gracious One,

**uṭṭhāyāsanā, Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.**  
after rising from his seat, worshipping and circumambulating the Gracious One, he went away.

**Atha kho Suppabuddhaṃ kuṭṭhiṃ acirapakkantaṃ**  
Then not long after the leper Suppabuddha had gone

**gāvī taruṇavacchā adhipātetvā, jīvītā voropesi.**  
a cow with a young calf having attacked him, deprived him of life.

**Atha kho sambahulā bhikkhū yena Bhagavā tenupasaṅkamimsu,**  
Then many monks went to the Gracious One,



**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:**

While sat on one side those monks said this to the Gracious One:

**“Yo so bhante Suppabuddho nāma kuṭṭhi Bhagavatā Dhammiyā kathāya**

° “That leper called Suppabuddha, reverend Sir, who was instructed, roused, enthused, and cheered

**sandassito, samādapito, samuttejito, sampahaṃsito - so kālakato.**

by the Gracious One with a Dhamma talk - he has died.

**Tassa kā gati, ko abhisamparāyo” ti?**

What is his destination? What is his future state?”

**“Paṇḍito bhikkhave Suppabuddho kuṭṭhi,**

“A wise man, monks, was Suppabuddha,

**paccapādi dhammassānudhammaṃ,**

who practiced Dhamma in accordance with the Dhamma,

**na ca maṃ dhammādhikaraṇaṃ vihesesi.**

and did not trouble me on account of the Dhamma.

**Suppabuddho bhikkhave kuṭṭhi tiṇṇaṃ saṃyojanānaṃ parikkhayā,**

The leper Suppabuddha, monks, through the destruction of three fetters,

**sotāpanno avinipātadhammo niyato Sambodhiparāyano” ti.**

is a stream-enterer, not subject to the fall, and is assured of arriving at Full Awakening.”

**Evaṃ vutte, aññataro bhikkhu Bhagavantam etad-avoca:**

When that was said, a certain monk said this to the Gracious One:

**“Ko nu kho bhante hetu, ko paccayo yena Suppabuddho kuṭṭhi ahosi**

“What was the reason, reverend Sir, what was the cause, through which the leper Suppabuddha became

**manussadaliddo manussakapaṇo manussavarāko?” ti.**

a poor man, a wretched man, a miserable man?”

**“Bhūtapubbaṃ bhikkhave Suppabuddho kuṭṭhi**

“Formerly, monks, the leper Suppabuddha

**imasmiṃ yeva Rājagahe seṭṭhiputto ahosi.**

was a son of a wealthy merchant in this very Rājagaha.

**So uyyānabhūmiṃ niyyanto addasa Tagarasikhiṃ Paccekabuddhaṃ**

While going to his pleasure park he saw the Pacceka Buddha Tagarasikkhī

**nagaraṃ piṇḍāya pavisantaṃ, disvānassa etad-ahosi:**

entering the city for alms, and having seen (him), this occurred to him:

**“Kvāyaṃ kuṭṭhi kuṭṭhicīvarena hi vicarati?” ti**

“Who is this leper roaming around with his leper’s robe?”

**Niṭṭhuhitvā apasabyato karitvā pakkāmi.**

And having spat, and circumambulated him (disrespectfully) on the left side, he went away.

**So tassa kammaṣṣa vipākena bahūni vassāni bahūni vassasatāni,**

As a result of that deed of his for many years, for many hundreds of years,

**bahūni vassasahassāni bahūni vassasatasahassāni niraye paccittha.**

for many thousands of years, for many hundreds of thousands of years, he boiled in the nether regions.

**Tasseva kammaṣṣa vipākāvasesena**

And as a result of the remaining part of that deed of his

**imasmiṃ yeva Rājagahe kuṭṭhi ahosi,**

he became a leper in this very Rājagaha,

**manussadaḷiddo manussakapaṇo manussavarāko.**

a poor man, a wretched man, a miserable man.

**So Tathāgatappaveditaṃ Dhammavinayaṃ āgama,**

(But) he came to the Dhamma and Discipline taught by the Realised One,

**saddhaṃ samādiyi, sīlaṃ samādiyi, suttaṃ samādiyi,**

and obtained faith, obtained virtue, obtained learning,

**cāgaṃ samādiyi, paññaṃ samādiyi.**

obtained liberality, obtained wisdom.

**So Tathāgatappaveditaṃ Dhammavinayaṃ āgama,**

After coming to the Dhamma and Discipline taught by the Realised One,

**saddhaṃ samādiyitvā, sīlaṃ samādiyitvā, suttaṃ samādiyitvā,**  
and obtaining faith, obtaining virtue, obtaining learning,

**cāgaṃ samādiyitvā, paññaṃ samādiyitvā,**  
obtaining liberality, obtaining wisdom,

**kāyassa bheda, paraṃ maraṇā,**<sup>147</sup> **sugatiṃ Saggam lokam upapanno,**  
at the break up of the body, after death, he arose in a fortunate destiny, in the world of Heaven,

**devānaṃ Tāvatisānaṃ sahaḃyataṃ.**  
in the companionship of the Tāvatisa devas.

**So tattha aññe deve atirocati vaṇṇena ceva yasaṃ cā” ti.**  
And there he surely outshines the other devas with his beauty and repute.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Cakkhumā visamāni va vijjamāne parakkame,**  
“As a man with vision, while he is endeavouring, (would avoid) dangerous paths,

**Paṇḍito jīvalokasmiṃ, pāpāni parivajjaye” ti.**  
(So) a wise man in the world of the living, should avoid bad deeds.”

#### **5-4: KUMĀRAKASUTTAM (44)**

#### **THE DISCOURSE ABOUT THE YOUNG BOYS**

**Evaṃ me suttaṃ:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena sambahulā kumārakā**  
Then at that time many young boys

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<sup>147</sup> The ablatives in *-ā* here have no causal sense at all, which is the usual underlying meaning of the ablative, but simply imply *the time after which* something happens.

**antarā ca Sāvatthiṃ antarā ca Jetavanaṃ macchake bādhenti.**<sup>148</sup>  
who were between Sāvatthī and Jeta’s Wood were catching little fish.

**Atha kho Bhagavā, pubbanhasamayaṃ nivāsetvā,**  
Then the Gracious One, having dressed in the morning time,

**pattacīvaram-ādāya, Sāvatthiṃ piṇḍāya pāvisi.**  
after picking up his bowl and robe, was entering Sāvatthī for alms.

**Addasā kho Bhagavā sambahule kumārake**  
The Gracious One saw those many young boys

**antarā ca Sāvatthiṃ antarā ca Jetavanaṃ macchake bādhente.**  
who were between Sāvatthī and Jeta’s Wood catching fish.

**Disvāna, yena te kumārakā tenupasaṅkami,**  
Having seen (that), he went to those young boys,

**upasaṅkamitvā te kumārake etad-avoca:**  
and after going, he said this to those young boys:

**“Bhāyatha tumhe kumārakā dukkhassa? Appiyaṃ vo dukkhan?”-ti.**  
“Are you afraid, boys, of suffering? Is suffering unpleasant to you?”

**“Evaṃ bhante bhāyāma mayaṃ dukkhassa, appiyaṃ no dukkhan”-ti.**  
“Yes, reverend Sir, we are afraid of suffering, suffering is unpleasant to us.”

**Atha kho Bhagavā, etam-atthaṃ viditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Sace bhāyatha dukkhassa,<sup>149</sup> sace vo dukkham-appiyaṃ,**  
“If you have fear of suffering, if suffering is unpleasant to you,

**Mākattha pāpakaṃ kammaṃ, āvi vā yadi vā raho.**  
Don’t do (any) bad deeds, whether in the open or in secret.

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<sup>148</sup> *Bādhenti* is not listed in PED or SED. Commentary: *khuddakamacche gaṇhanti ceva hananti ca* “*pacitvā khādissāmā*” *ti*, which makes it clear that they were catching the fish with the intention of cooking and eating them.

<sup>149</sup> *bhāyati* is normally constructed with the genitive (the same with other verbs of similar meaning), see Syntax §150c.

**Sace ca pāpakam kammaṃ karissatha karoṭha vā,**  
But if you will do, or (now) do do bad deeds,

**Na vo dukkhā pamuttyatthi, upecca<sup>150</sup> pi palāyatan”-ti.**  
For you there is no freedom from suffering, even after going, while running away.”

### **5-5: UPOSATHASUTTAM (45)** THE DISCOURSE ABOUT THE OBSERVANCE

**Evam me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatthī,

**Pubbārāme Migāramātupāsāde.**  
at the Eastern Monastery in Migāra’s mother’s mansion.

**Tena kho pana samayena Bhagavā**  
Then at that time the Gracious One

**tadahuposathe Bhikkhusaṅghaparivuto nisinno hoti.**  
was sitting surrounded by the Community of monks on the Observance Day.

**Atha kho āyasmā Ānando abhikkantāya rattiyaṃ,**  
Then venerable Ānanda, when the night had passed,

**nikkhante paṭhame yāme, uṭṭhāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā,**  
when the first watch of the night had gone, after rising from his seat, arranging his robe on one shoulder,

**yena Bhagavā tenaṅjaliṃ paṇāmetvā Bhagavantaṃ etad-avoca:**  
and raising his hands in respectful salutation, said this to the Gracious One:

**“Abhikkantā bhante ratti, nikkhanto paṭhamo yāmo,**  
“The night has passed, reverend Sir, the first watch of the night has gone,

**cīranisinno Bhikkhusaṅgho,**  
for a long time the Community of monks has been sitting,

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<sup>150</sup> In Be there is a note: *upecca pi uppativā iti attho*. Cone DP (s.v. *upeti*, also s.v. *appatati*), believes the reading here is wrong, and that we should read *upacca pi* - from the sources quoted in these articles it appears that these readings are regularly confused. The suggested reading is also found in the Udānavarga (9-4): *hy utplutyāpi palāyataḥ* (after jumping up and running away). Commentary, however, glosses with *apecca*. *Palāyataṃ* is the present participle of *palāyati*.

**uddisatu bhante Bhagavā bhikkhūnaṃ Pātimokkhaṃ”-ti.**  
may the Gracious One recite the Pātimokkha for the monks.”

**Evaṃ vutte, Bhagavā tuṇhī ahosi.**  
When that was said, the Gracious One was silent.

**Dutiyam-pi kho āyasmā Ānando, abhikkantāya rattiyā,**  
For a second time venerable Ānanda, when the night had passed,

**nikkhante majjhime yāme, uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā,**  
when the middle watch of the night had gone, after rising from his seat, arranging his robe on one shoulder,

**yena Bhagavā tenaṇjaliṃ paṇāmetvā Bhagavantaṃ etad-avoca:**  
and raising his hands in respectful salutation, said this to the Gracious One:

**“Abhikkantā bhante ratti, nikkhanto majjhimo yāmo,**  
“The night has passed, reverend Sir, the middle watch of the night has gone,

**cirānisinno Bhikkhusaṅgho,**  
for a long time the Community of monks has been sitting,

**uddisatu bhante Bhagavā bhikkhūnaṃ Pātimokkhaṃ”-ti.**  
may the Gracious One recite the Pātimokkha for the monks.”

**Dutiyam-pi kho Bhagavā tuṇhī ahosi.**  
For a second time the Gracious One was silent.

**Tatiyam-pi kho āyasmā Ānando, abhikkantāya rattiyā,**  
For a third time venerable Ānanda, when the night had passed,

**nikkhante pacchime yāme, uddhaṭe aruṇe, nandimukhiyā rattiyā**  
when the last watch of the night had gone, when dawn had risen, when the night had a joyful appearance,

**uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā,**  
after rising from his seat, arranging his robe on one shoulder,

**yena Bhagavā tenaṇjaliṃ paṇāmetvā Bhagavantaṃ etad-avoca:**  
and raising his hands in respectful salutation, said this to the Gracious One:

**“Abhikkantā bhante ratti, nikkhanto pacchimo yāmo,**  
“The night has passed, reverend Sir, the last watch of the night has gone,

**uddhaṭo aruṇo, nandimukhī ratti, cirānisinno Bhikkhusaṅgho,**  
dawn has risen, the night has a joyful appearance, for a long time the Community of monks has been sitting,

**uddisatu bhante Bhagavā bhikkhūnaṃ Pātimokkhaṃ”-ti.**  
may the Gracious One recite the Pātimokkha for the monks.”

**“Aparisuddhā Ānanda parisā” ti.**  
“The assembly is not completely pure, Ānanda.”

**Atha kho āyasmato Mahāmoggallānassa etad-ahosi:**  
Then it occurred to venerable Mahāmoggallāna:

**“Kaṃ nu kho Bhagavā puggalaṃ sandhāya evam-āha:**  
“With regard to which person did the Gracious One say this:

**‘Aparisuddhā Ānanda parisā’? ” ti.**  
‘The assembly is not completely pure, Ānanda’? ”

**Atha kho āyasmā Mahāmoggallāno**  
Then venerable Mahāmoggallāna

**sabbāvantam Bhikkhusaṅgham cetasā ceto paricca manasākāsi.**  
applied his mind and encompassed fully the whole of that Community of monks with his mind.

**Addasā kho āyasmā Mahāmoggallāno tam puggalam dussīlam,**  
Venerable Mahāmoggallāna saw that person who was lacking in virtue,

**pāpadhammam, asucisaṅkassarasaṃcāram, paṭicchannakammantaṃ,**  
of bad character, of impure and doubtful conduct, who covered up his deeds,

**assamaṇam samaṇapaṭiñṇam, abrahmacāriṃ brahmacāripaṭiñṇam**  
who was not an ascetic, though making it known he was an ascetic, who was not living the spiritual life, though making it known he was living the spiritual life,

**antopūtim, avassutam, kasambujātam**  
who was filthy inside, polluted, and gone rotten,

**majjhe Bhikkhusaṅghassa nisinnam.**  
sat in the middle of the Community of monks.

**Disvāna, utthāyāsana yena so puggalo tenupasaṅkami,**  
Having seen (him), after rising from his seat he went to that person,

**upasaṅkamtvā, tam puggalam etad-avoca:**  
and after going, he said this to that person:

**“Uṭṭhehāvuso diṭṭhosi Bhagavatā,**  
“Get up, friend, you have been seen by the Gracious One,

**natthi te bhikkhūhi saddhim saṁvāso” ti.**

there is no longer communion for you with the monks.”

**Atha kho so puggalo tuṇhī ahosi.**

Then that person was silent.

**Dutiyam-pi kho āyasmā Mahāmoggallāno taṁ puggalaṁ etad-avoca:**

For a second time venerable Mahāmoggallāna said this to that person:

**“Uṭṭhehāvuso diṭṭhosi Bhagavatā,**

“Get up, friend, you have been seen by the Gracious One,

**natthi te bhikkhūhi saddhim saṁvāso” ti.**

there is no longer communion for you with the monks.”

**Dutiyam-pi kho so puggalo tuṇhī ahosi.**

For a second time that person was silent.

**Tatiyam-pi kho āyasmā Mahāmoggallāno taṁ puggalaṁ etad-avoca:**

For a third time venerable Mahāmoggallāna said this to that person:

**“Uṭṭhehāvuso diṭṭhosi Bhagavatā,**

“Get up, friend, you have been seen by the Gracious One,

**natthi te bhikkhūhi saddhim saṁvāso” ti.**

there is no longer communion for you with the monks.”

**Tatiyam-pi kho so puggalo tuṇhī ahosi.**

For a third time that person was silent.

**Atha kho āyasmā Mahāmoggallāno taṁ puggalaṁ bāhāyaṁ gahetvā,**

Then venerable Mahāmoggallāna, having taken that person by the arm,

**bahidvārakoṭṭhakā nikkhāmetvā, sūciḥaṭṭikaṁ datvā,**

having expelled him outside the doorway, and drawn the lock,

**yena Bhagavā tenupasaṅkami,**

went to the Gracious One,

**upasaṅkamitvā Bhagavantam etad-avoca:**

and after going, he said this to the Gracious One:

**“Nikkhāmito bhante so puggalo mayā, parisuddhā parisā,**

“I have expelled that person, reverend Sir, the assembly is (now) completely pure,

**uddisatu bhante Bhagavā bhikkhūnam Pātimokkhaṁ”-ti.**

may the Gracious One, venerable Sir, recite the Pātimokkha for the monks.”



**“Acchariyaṃ Moggallāna, abbhutaṃ Moggallāna,**

“It is wonderful, Moggallāna, it is marvellous, Moggallāna,

**yāva bāhā gahaṇā pi nāma so moghapuriso āgameṣṣatī” ti.<sup>151</sup>**

how that foolish person waited until he was grabbed by the arm.”

**Atha kho Bhagavā bhikkhū āmantesi:**

Then the Gracious One addressed the monks:

**“Na dānāhaṃ bhikkhave itoparaṃ Uposathaṃ karissāmi,**

“From now onwards, monks, I will not hold the Observance,

**Pātimokkhaṃ uddisissāmi.**

or recite the Pātimokkha.

**Tumheva dāni bhikkhave itoparaṃ Uposathaṃ kareyyātha,**

From now onwards, monks, you must hold the Observance,

**Pātimokkhaṃ uddiseyyātha.**

and recite the Pātimokkha.

**Aṭṭhānam-etaṃ bhikkhave anavakāso,**

This is impossible, monks, it is not permitted,

**yaṃ Tathāgato aparisuddhāya parisāya Uposathaṃ kareyya,**

that the Realised One should hold the Observance in an assembly that is not completely pure,

**Pātimokkhaṃ uddiseyya.**

and should recite the Pātimokkha.

**Aṭṭhime bhikkhave mahāsamudde acchariyā abbhutā dhammā,**

There are these eight wonderful and marvellous things about the great ocean, monks,

**ye disvā disvā<sup>152</sup> Asurā mahāsamudde abhiramanti.**

which, having seen and considered, the Asuras delight in the great ocean.

**Katame aṭṭha?**

Which eight?

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<sup>151</sup> *āgameṣṣati* is from *āgameti*, causative of *āgacchati*. The future has the meaning of the past tense here.

<sup>152</sup> I translate *disvā disvā* here with its concrete and abstract meanings.

**1. Mahāsamuddo bhikkhave anupubbaninno, anupubbapoṇo,**  
The great ocean, monks, gradually inclines, gradually slopes,

**anupubbapabbhāro, nāyatakeneva papāto.**  
gradually slants, certainly does not have an abrupt falling away.

**Yaṃ bhikkhave mahāsamuddo anupubbaninno, anupubbapoṇo,**  
That the great ocean, monks, gradually inclines, gradually slopes,

**anupubbapabbhāro, nāyatakeneva papāto,**  
gradually slants, certainly does not have an abrupt falling away,

**ayaṃ bhikkhave mahāsamudde paṭhamo**  
° monks, is the first wonderful and marvellous thing

**acchariyō abbhuto dhammo,**  
about the great ocean,

**yaṃ disvā disvā Asurā mahāsamudde abhīramanti.**  
which, having seen and considered, the Asuras delight in the great ocean.

**2. Puna caparaṃ bhikkhave mahāsamuddo t̥hitadhammo**  
Furthermore, monks, the great ocean is a steady thing,

**velaṃ nātivattati.**  
which doesn't transgress the shoreline.

**Yaṃ bhikkhave mahāsamuddo t̥hitadhammo velaṃ nātivattati,**  
That the great ocean, monks, is a stable thing, which doesn't transgress the shoreline,

**ayaṃ-pi bhikkhave mahāsamudde dutiyo**  
monks, is the second wonderful and marvellous thing

**acchariyō abbhuto dhammo,**  
about the great ocean,

**yaṃ disvā disvā Asurā mahāsamudde abhīramanti.**  
which, having seen and considered, the Asuras delight in the great ocean.

**3. Puna caparaṃ bhikkhave mahāsamuddo**  
Furthermore, monks, the great ocean

**na matena kuṇapena saṃvasati,**  
does not endure a dead corpse,

**yaṃ hoti mahāsamudde mataṃ kuṇapaṃ**  
and when there is a dead corpse in the great ocean

**taṃ khippañ-ñeva tīraṃ vāheti, thalaṃ ussādeti.**  
it quickly carries it to the bank, throws it up on dry ground.

**Yaṃ bhikkhave mahāsamuddo na matena kuṇapena saṃvasati,**  
That the great ocean, monks, does not endure a dead corpse,

**yaṃ hoti mahāsamudde mataṃ kuṇapaṃ**  
and when there is a dead corpse in the great ocean

**taṃ khippañ-ñeva tīraṃ vāheti, thalaṃ ussādeti,**  
it quickly carries it to the bank, throws it up on dry ground,

**ayam-pi bhikkhave mahāsamudde tatiyo**  
° monks, is the third wonderful and marvellous thing

**acchariyo abbhuto dhammo,**  
about the great ocean,

**yaṃ disvā disvā Asurā mahāsamudde abhiramanti.**  
which, having seen and considered, the Asuras delight in the great ocean.

**4. Puna caparaṃ bhikkhave yā kāci mahānadiyo, seyyathīdaṃ:**  
Furthermore, monks, whatever great rivers there are, that is to say:

**Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī,**  
The Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī,

**tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni,**  
having arrived at the great ocean, they give up their former lineages and names,

**mahāsamuddo tveva saṅkhaṃ gacchanti.**  
and are then designated as the great ocean.

**Yaṃ bhikkhave, yā kāci mahānadiyo, seyyathīdaṃ:**  
That, monks, whatever great rivers there are, that is to say:

**Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī,**  
The Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī,

**tā mahāsamuddaṃ patvā, jahanti purimāni nāmagottāni,**  
having arrived at the great ocean, give up their former lineages and names,

**mahāsamuddo tveva saṅkhaṃ gacchanti,**  
and are then designated as the great ocean,

**ayam-pi bhikkhave mahāsamudde catuttho**

° monks, is the fourth wonderful and marvellous thing

**acchariyo abbhuto dhammo,**

about the great ocean,

**yam disvā disvā Asurā mahāsamudde abhiramanti.**

which, having seen and considered, the Asuras delight in the great ocean.

**5. Puna caparam bhikkhave yā ca loke savantiyo**

Furthermore, monks, the streams in the world

**mahāsamuddam appenti, yā ca antaḷikkhā dhārā papatanti,**

flow into the great ocean, and showers fall from the sky,

**na tena mahāsamuddassa ūnattam vā pūrattam vā paññāyati.**

but it is not known that there is a depletion or filling of the great ocean by that.

**Yam bhikkhave yā ca loke savantiyo mahāsamuddam appenti,**

That, monks, the streams in the world flow into the great ocean,

**yā ca antaḷikkhā dhārā papatanti,**

and showers fall from the sky,

**na tena mahāsamuddassa ūnattam vā pūrattam vā paññāyati,**

but it is not known that there is a depletion or filling of the great ocean by that,

**ayam-pi bhikkhave mahāsamudde pañcamo**

° monks, is the fifth wonderful and marvellous thing

**acchariyo abbhuta dhammo,**

about the great ocean,

**yam disvā disvā Asurā mahāsamudde abhiramanti.**

which, having seen and considered, the Asuras delight in the great ocean.

**6. Puna caparam bhikkhave mahāsamuddo ekaraso loṇaraso.**

Furthermore, monks, the great ocean has one taste, the taste of salt.

**Yam bhikkhave mahāsamuddo ekaraso loṇaraso,**

That, monks, the great ocean has one taste, the taste of salt,

**ayam-pi bhikkhave mahāsamudde chaṭṭho**

° monks, is the sixth wonderful and marvellous thing

**acchariyo abbhutadhammo,**

about the great ocean,

**yaṃ disvā disvā Asurā mahāsamudde abhīramanti.**

which, having seen and considered, the Asuras delight in the great ocean.

**7. Puna caparaṃ bhikkhave mahāsamuddo bahūratano,**

Furthermore, monks, the great ocean has many precious things,

**anekaratano, tatrimāni ratanāni, seyyathīdaṃ:**

countless precious things, and therein are these precious things, that is to say:

**muttā, maṇi, veḷuriyo, saṅkho, silā,**

pearls, crystals, lapis lazuli, mother-of-pearl, quartz,

**pavāḷaṃ, rajataṃ, jātārūpaṃ, lohitaṅko, masāragallaṃ.**

coral, silver, gold, ruby, and cat's eyes.

**Yaṃ bhikkhave mahāsamuddo bahuratano,**

That, monks, the great ocean has many precious things,

**anekaratano, tatrimāni ratanāni, seyyathīdaṃ:**

countless precious things, and therein are these precious things, that is to say:

**muttā, maṇi, veḷuriyo, saṅkho, silā,**

pearls, crystals, lapis lazuli, mother-of-pearl, quartz,

**pavāḷaṃ, rajataṃ, jātārūpaṃ, lohitaṅko, masāragallaṃ,**

coral, silver, gold, ruby, and cat's eyes,

**ayaṃ-pi bhikkhave mahāsamudde sattamo**

° monks, is the seventh wonderful and marvellous thing

**accharīyo abbhutaḍḍhammo,**

about the great ocean,

**yaṃ disvā disvā Asurā mahāsamudde abhīramanti.**

which, having seen and considered, the Asuras delight in the great ocean.

**8. Puna caparaṃ bhikkhave mahāsamuddo**

Furthermore, monks, the great ocean

**mahataṃ bhūtānaṃ āvāso, tatthime bhūtā:**

is a dwelling place for great beings, and therein are these beings:

**Timi, Timiṅgalo, Timirapiṅgalo, Asurā, Nāgā, Gandhabbā,**

Timis, Timiṅgalas, Timirapiṅgalas, Asuras, Nāgas, Gandhabbas,

**santi mahāsamudde yojanasatikā pi attabhāvā,**

and there are in the great ocean individuals of a hundred leagues,

**dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā,**  
and individuals of two hundred leagues, and individuals of three hundred leagues,

**catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā.**  
and individuals of four hundred leagues, and individuals of five hundred leagues.

**Yaṃ bhikkhave mahāsamuddo**  
That, monks, the great ocean

**mahataṃ bhūtānaṃ āvāso, tatrime bhūtā:**  
is a dwelling place for great beings, and therein are these beings:

**timi, timiṅgalo, timirapiṅgalo, Asurā, nāgā, gandhabbā,**  
Timis, Timiṅgalas, Timirapiṅgalas, Asuras, Nāgas, Gandhabbas,

**santi mahāsamudde yojanasatikā pi attabhāvā,**  
and there are in the great ocean individuals of a hundred leagues,

**dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā,**  
and individuals of two hundred leagues, and individuals of three hundred leagues,

**catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā,**  
and individuals of four hundred leagues, and individuals of five hundred leagues,

**ayam-pi bhikkhave mahāsamudde aṭṭhamo**  
° monks, is the eighth wonderful and marvellous thing

**acchariyo abbhutadhammo,**  
about the great ocean,

**yaṃ disvā disvā Asurā mahāsamudde abhiramanti.**  
which, having seen and considered, the Asuras delight in the great ocean.

**Ime kho bhikkhave mahāsamudde aṭṭha acchariyā abbhutadhammā,**  
These are these eight wonderful and marvellous things about the great ocean,

**ye disvā disvā Asurā mahāsamudde abhiramanti.**  
which, having seen and considered, the Asuras delight in the great ocean.

**Evam-eva kho bhikkhave imasmiṃ Dhammavinaye**  
° In the same way, monks, there are eight wonderful and marvellous things

**aṭṭha acchariyā abbhutadhammā,**  
about this Dhamma and Discipline,

**ye disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.**

which, having seen and considered, the monks delight in this Dhamma and Discipline.

**Katame aṭṭha?**

Which eight?

**1. Seyyathā pi bhikkhave mahāsamuddo**

Just as the great ocean, monks,

**anupubbaninno, anupubbapoṇo,**

gradually inclines, gradually slopes,

**anupubbapabbhāro, nāyatakeneva papāto,**

gradually slants, certainly does not fall away abruptly,

**evam-eva kho bhikkhave imasmiṃ Dhammavinaye**

so, monks, in this Dhamma and Discipline

**anupubbasikkhā, anupubbakiriyā,**

there is a gradual training, a gradual performance,

**anupubbapaṭipadā, nāyatakeneva aññāpaṭivedho.**

a gradual practice, it certainly does not have an abrupt penetration of knowledge.

**Yaṃ bhikkhave imasmiṃ Dhammavinaye**

That, monks, in this Dhamma and Discipline

**anupubbasikkhā, anupubbakiriyā,**

there is a gradual training, a gradual performance,

**anupubbapaṭipadā, nāyatakeneva aññāpaṭivedho,**

a gradual practice, and it certainly does not have an abrupt penetration of knowledge,

**ayaṃ bhikkhave imasmiṃ Dhammavinaye paṭhamo**

° is the first wonderful and marvellous thing, monks,

**accharīyo abbhutadhammo,**

about this Dhamma and Discipline,

**yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.**

which, having seen and considered, the monks delight in this Dhamma and Discipline.

**2. Seyyathā pi bhikkhave mahāsamuddo ṭhitadhammo**

Just as, monks, the great ocean is a steady thing,

**velaṃ nātivattati, evam-eva kho bhikkhave**  
which doesn't transgress the shoreline, so, monks,

**yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ,**  
those training rules which are laid down by me for my disciples,

**taṃ mama sāvakā jīvitahetu pi nātikkamanti.**  
my disciples do not transgress even for the sake of life.

**Yaṃ bhikkhave mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ**  
That, monks, those training rules which are laid down by me for my disciples,

**taṃ mama sāvakā jīvitahetu pi nātikkamanti,**  
my disciples do not transgress even for the sake of life,

**ayam-pi bhikkhave imasmiṃ Dhammavinaye dutiyo**  
° is the second wonderful and marvellous thing, monks,

**accharīyo abbhutadhammo,**  
about this Dhamma and Discipline,

**yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.**  
which, having seen and considered, the monks delight in this Dhamma and Discipline.

**3. Seyyathā pi bhikkhave mahāsamuddo**  
Just as, monks, the great ocean

**na matena kuṇapena saṃvasati,**  
does not endure a dead corpse,

**yaṃ hoti mahāsamudde mataṃ kuṇapaṃ**  
and when there is a dead corpse in the great ocean

**taṃ khippañ-ñeva tīraṃ vāheti, thalaṃ ussādeti,**  
it quickly carries it to the bank, throws it up on dry ground,

**evam-eva kho bhikkhave yo so puggalo dussīlo**  
so, monks, that person who is lacking in virtue,

**pāpadhammo, asucisaṅkassarasaṃcāro, paṭicchannakammanto,**  
of bad character, of impure and doubtful conduct, who covers up his deeds,

**assamaṇo samaṇapaṭiñño, abrahmacārī brahmacāripaṭiñño,**  
who is not an ascetic, though making it known he is an ascetic, who is not living the spiritual life, though making it known he is living the spiritual life,



**antopūti, avassuto, kasambujāto, na tena Saṅgho saṁvasati,**  
who is filthy inside, polluted, and gone rotten, the Community does not endure  
that (person),

**atha kho naṁ khippañ-ñeva sannipatitvā ukkhipati,**  
but quickly having assembled together, suspend him,

**kiñcāpi so hoti majjhe Bhikkhusaṅghassa nisinno**  
and whoever was sitting in the midst of the Community of monks

**atha kho so ārakā va Saṅghamhā, Saṅgho ca tena.**  
is then far from the Community, and the Community from him.

**Yaṁ bhikkhave yo so puggalo dussīlo,**  
That, monks, that person who is lacking in virtue,

**pāpadhammo, asucisaṅkassarasamācāro paṭicchannakammanto,**  
of bad character, of impure and doubtful conduct, who covers up his deeds,

**assamaṇo samaṇapaṭiñño, abrahmacārī brahmacāripaṭiñño,**  
who is not an ascetic, though making it known he is an ascetic, who is not living  
the spiritual life, though making it known he is living the spiritual life,

**antopūti, avassuto, kasambujāto, na tena Saṅgho saṁvasati,**  
who is filthy inside, polluted, and gone rotten, the Community does not endure  
that (person),

**atha kho naṁ khippañ-ñeva sannipatitvā ukkhipati,**  
but quickly having assembled together, suspend him,

**kiñcāpi so hoti majjhe Bhikkhusaṅghassa nisinno,**  
and whoever was sitting in the midst of the Community of monks,

**atha kho so ārakāva Saṅghamhā, Saṅgho ca tena,**  
is then far from the Community, and the Community from him,

**ayam-pi bhikkhave imasmiṁ Dhammavinaye tatiyo**  
° is the third wonderful and marvellous thing, monks,

**acchhariyo abbhutadhammo,**  
about this Dhamma and Discipline,

**yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.**

which, having seen and considered, the monks delight in this Dhamma and Discipline.

**4. Seyyathā pi bhikkhave yā kāci mahānadiyo, seyyathīdaṃ:**

Just as, monks, whatever great rivers there are, that is to say:

**Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī,**

The Gaṅgā, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī,

**tā mahāsamuddaṃ patvā jahanti pūrimāni nāmagottāni,**

having arrived at the great ocean, give up their former lineages and names,

**mahāsamuddo tveva saṅkhaṃ gacchanti,**

and are then designated as the great ocean,

**evam-eva kho bhikkhave cattāro me vaṇṇā:**

so, monks, there are these four classes:

**Khattiyā, Brāhmaṇā, Vessā, Suddā, te Tathāgatappavedite**

° Khattiyas, Brāhmaṇas, Vessas, and Suddas, who, having gone forth

**Dhammavinaye agārasmā anagāriyaṃ pabbajitvā,**

from the home to homelessness in the Dhamma and Discipline taught by the Realised One,

**jahanti purimāni nāmagottāni,**

give up their former lineages and names,

**samaṇā Sakyaputtiyā tveva saṅkhaṃ gacchanti.**

and are then designated as Sakyan ascetics.

**Yaṃ bhikkhave cattāro me vaṇṇā:**

That, monks, there are these four classes:

**Khattiyā, Brāhmaṇā, Vessā, Suddhā, te Tathāgatappavedite**

Khattiyas, Brāhmaṇas, Vessas, and Suddas, who, having gone forth

**Dhammavinaye agārasmā anagāriyaṃ pabbajitvā,**

from the home to homelessness in the Dhamma and Discipline taught by the Realised One,

**jahanti purimāni nāmagottāni,**

give up their former lineages and names,

**samaṇā Sakyaputtiyā tveva saṅkhaṃ gacchanti,**

and are then designated as Sakyan ascetics,

**ayam-pi bhikkhave imasmiṃ Dhammavinaye catuttho**

° is the fourth wonderful and marvellous thing, monks,

**acchariyo abbhutadhammo,**

about this Dhamma and Discipline,

**yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.**

which, having seen and considered, the monks delight in this Dhamma and Discipline.

**5. Seyyathā pi bhikkhave yā ca loke savantiyo**

Just as, monks, the streams in the world

**mahāsamuddaṃ appenti, yā ca antaḷikkhā dhārā papatanti,**

flow into the great ocean, and showers fall from the sky,

**na tena mahāsamuddassa ūnattaṃ vā pūrattaṃ vā paññāyati,**

but it is not known that there is a depletion or filling of the great ocean by that,

**evam-eva kho bhikkhave bahū ce pi bhikkhū,**

so, monks, even if many monks,

**anupādisesāya Nibbānadhātuyā Parinibbāyanti,**

are completely emancipated in the Emancipation-element which has no basis for attachment remaining,

**na tena Nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati.**

it is not known that the Emancipation-element is either depleted or filled by that.

**Yaṃ bhikkhave bahū ce pi bhikkhū,**

That, monks, even if many monks,

**anupādisesāya Nibbānadhātuyā Parinibbāyanti,**

are completely emancipated in the Emancipation-element which has no basis for attachment remaining,

**na tena Nibbānadhātuyā ūnattaṃ vā pūrattaṃ vā paññāyati,**

it is not known that the Emancipation-element is either depleted or filled by that,

**ayam-pi bhikkhave imasmiṃ Dhammavinaye pañcamo**

° is the fifth wonderful and marvellous thing, monks,

**acchariyo abbhutadhammo,**

about this Dhamma and Discipline,

**yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.**

which, having seen and considered, the monks delight in this Dhamma and Discipline.

**6. Seyyathā pi bhikkhave mahāsamuddo ekaraso loṇaraso,**  
Just as, monks, the great ocean has one taste, the taste of salt,

**evam-eva kho bhikkhave ayaṃ Dhammavinayo**  
so, monks, this Dhamma and Discipline

**ekaraso vimuttiraso.**  
has one taste, the taste of freedom.

**Yaṃ bhikkhave ayaṃ Dhammavinayo ekaraso vimuttiraso,**  
That, monks, this Dhamma and Discipline has one taste, the taste of freedom,

**ayaṃ-pi bhikkhave imasmiṃ Dhammavinaye chaṭṭho**  
° is the sixth wonderful and marvellous thing, monks,

**acchariyo abbhutadhammo,**  
about this Dhamma and Discipline,

**yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.**  
which, having seen and considered, the monks delight in this Dhamma and Discipline.

**7. Seyyathā pi bhikkhave mahāsamuddo bahuratano,**  
Just as, monks, the great ocean has many precious things,

**anekaratano, tatrimāni ratanāni: seyyathīdaṃ:**  
countless precious things, and therein are these precious things, that is to say:

**muttā, maṇi, veḷuriyo, saṅkho, silā, quartz,**  
pearls, crystals, lapis lazuli, mother-of-pearl, quartz,

**pavāḷaṃ, rajataṃ, jātarūpaṃ, lohitaṅko, masāragallaṃ,**  
coral, silver, gold, ruby, and cat's eye,

**evam-eva kho bhikkhave ayaṃ Dhammavinayo**  
so, monks, this Dhamma and Discipline

**bahuratano, anekaratano, tatrimāni ratanāni: seyyathīdaṃ:**  
has many precious things, countless precious things, and therein are these precious things, that is to say:

**cattāri satipaṭṭhānāni, cattāri sammappadhānāni,**  
the four ways of attending to mindfulness, the four right efforts,

**cattāro iddhipādā, pañcindriyāni, pañcabalāni,**  
the four paths to power, the five faculties, the five strengths,

**sattabojjhaṅgā, ariyo aṭṭhaṅgiko maggo.**

the seven factors of Awakening, the eight-fold noble path.

**Yaṃ bhikkhave ayaṃ Dhammavinayo bahuratano, anekaratano,**

That, monks, this Dhamma and Discipline has many precious things, countless precious things,

**tatrimāni ratanāni: seyyathīdaṃ:**

and therein are these precious things, that is to say:

**cattāri satipaṭṭhānāni, cattāri sammappadhānāni,**

the four ways of attending to mindfulness, the four right efforts,

**cattāro iddhipādā, pañcendriyāni, pañcabalāni,**

the four paths to power, the five faculties, the five strengths,

**sattabojjhaṅgā, ariyo aṭṭhaṅgiko maggo,**

the seven factors of Awakening, the eight-fold noble path,

**ayaṃ-pi bhikkhave imasmiṃ Dhammavinaye sattamo**

° is the seventh wonderful and marvellous thing, monks,

**accharīyo abbhutadhammo,**

about this Dhamma and Discipline,

**yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.**

which, having seen and considered, the monks delight in this Dhamma and Discipline.

**8. Seyyathā pi bhikkhave mahāsamuddo**

Just as, monks, the great ocean,

**mahataṃ bhūtānaṃ āvāso, tatrime bhūtā:**

is a dwelling place for great beings and therein are these beings:

**Timi, Timiṅgalo, Timirapiṅgalo, Asurā, Nāgā, Gandhabbā,**

Timis, Timiṅgalas, Timirapiṅgalas, Asuras, Nāgas, Gandhabbas,

**santi mahāsamudde yojanasatikā pi attabhāvā,**

and there are in the great ocean individuals of a hundred leagues,

**dviyojanasatikā pi attabhāvā, tiyojanasatikā pi attabhāvā,**

and individuals of two hundred leagues, and individuals of three hundred leagues,

**catuyojanasatikā pi attabhāvā, pañcayojanasatikā pi attabhāvā,**

and individuals of four hundred leagues, and individuals of five hundred leagues,

**evam-eva kho bhikkhave ayaṃ Dhammavinayo**

so, monks, this Dhamma and Discipline

**mahataṃ bhūtānaṃ āvāso, tatime bhūtā:**

is a dwelling place for great beings, and therein are these beings:

**sotāpanno, sotāpattiphalasacchikiriya paṭipanno,**

the stream-enterer, and he who is practising for the direct realisation of the fruit of stream-entry,

**sakadāgāmi, sakadāgāmiphalasacchikiriya paṭipanno,**

the once-returner, and he who is practising for the direct realisation of the fruit of once-returning,

**anāgāmi, anāgāmiphalasacchikiriya paṭipanno,**

the non-returner, and he who is practising for the direct realisation of the fruit of non-returning,

**Arahā, Arahattaphalasacchikiriya paṭipanno.**

the Worthy One, and he who is practising for the direct realisation of the fruit of Worthiness.

**Yaṃ bhikkhave ayaṃ Dhammavinayo**

That, monks, this Dhamma and Discipline

**mahataṃ bhūtānaṃ āvāso, tatime bhūtā:**

is a dwelling place for great beings, and therein are these beings:

**sotāpanno, sotāpattiphalasacchikiriya paṭipanno,**

the stream-enterer, and he who is practising for the direct realisation of the fruit of stream-entry,

**sakadāgāmi, sakadāgāmiphalasacchikiriya paṭipanno,**

the once-returner, and he who is practising for the direct realisation of the fruit of once-returning,

**anāgāmi, anāgāmiphalasacchikiriya paṭipanno,**

the non-returner, and he who is practising for the direct realisation of the fruit of non-returning,

**Arahā, Arahattaphalasacchikiriya paṭipanno,**

the Worthy One, and he who is practising for the direct realisation of the fruit of Worthiness,

**ayaṃ bhikkhave imasmiṃ Dhammavinaye**

° is the eighth wonderful and marvellous thing, monks,

**aṭṭhamo acchariyo abbhutadhammo,**  
about this Dhamma and Discipline,

**yaṃ disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti.**  
which, having seen and considered, the monks delight in this Dhamma and Discipline.

**Ime kho bhikkhave imasmiṃ Dhammavinaye**  
° These are the eight wonderful and marvellous things

**aṭṭha acchariyā, abbhutadhammā,**  
about this Dhamma and Discipline,

**ye disvā disvā bhikkhū imasmiṃ Dhammavinaye abhiramanti’ ti.**  
which, having seen and considered, the monks delight in this Dhamma and Discipline.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Channam-ativivassati vivaṭaṃ nātivassati,**  
“On what is covered (defilement) pours down, on what is open it does not pour down,

**Tasmā channam vivaretha evaṃ taṃ nātivassati’ ti.**  
Therefore what is covered open up, so that it does not pour down on you.”

## **5-6: SOṆASUTTAM (46)** THE DISCOURSE ABOUT SOṆA

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Mahākaccāyano**

Then at that time venerable Mahākaccāyana

**Avantisu viharati, Kuraraghare Pavatte pabbate.**

was dwelling amongst the Avanti people, near Kuraraghara, on Pavatta mountain.

**Tena kho pana samayena Soṇo upāsako Kuṭikaṇṇo**

Then at that time the lay follower Soṇa Kuṭikaṇṇa

**āyasmato Mahākaccāyanassa upaṭṭhāko hoti.**

was venerable Mahākaccāyana's supporter.

**Atha kho Soṇassa upāsakassa Kuṭikaṇṇassa**

Then when the lay follower Soṇa Kuṭikaṇṇa

**rahogatassa patisallīnassa evaṃ cetaso parivītakko udapādi:**

had gone into hiding, into seclusion, this reflection arose in his mind:

**“Yathā yathā kho Ayyo Mahākaccāyano dhammaṃ deseti,**

“According to the way Master Mahākaccāyana teaches the Dhamma,

**na-y-idam sukaram agāram ajjhāvasatā ekantaparipuṇṇam,**

° it is not easy, while dwelling in the home, to live the spiritual life,

**ekantaparisuddham saṅkhalikhitam brahmacariyam caritum.**

absolutely fulfilled, absolutely pure, like a polished shell.

**Yannūnāham kesamassum ohāretvā, kāsāyāni vatthāni acchādetvā,**

Well now, after shaving off head-hair and beard, and donning ochre clothes,

**agārasmā anagāriyam pabbajeyyan”-ti.**

I could go forth from the home to homelessness.”

**Atha kho Soṇo upāsako Kuṭikaṇṇo**

Then the lay follower Soṇa Kuṭikaṇṇa

**yenāyasmā Mahākaccāyano tenupasaṅkami,**

went to venerable Mahākaccāyana,

**upasaṅkamtvā āyasmantaṃ Mahākaccāyanaṃ abhivādetvā,**

and after going and worshipping venerable Mahākaccāyana,

**ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo**

he sat down on one side. While sat on one side the lay follower Soṇa Kuṭikaṇṇa

**āyasmantaṃ Mahākaccāyanaṃ etad-avoca:**

said this to venerable Mahākaccāyana:



**“Idha mayhaṃ bhante rahogatassa patisallīṇassa**

“Here, reverend Sir, having gone into hiding, into seclusion,

**evaṃ cetaso parivitakko udapādi:**

this reflection arose in my mind:

**‘Yathā yathā kho ayyo Mahākaccāyano dhammaṃ deseti,**

‘According to the way Master Mahākaccāyana teaches the Dhamma,

**na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ**

° it is not easy, while dwelling in the home, to live the spiritual life

**ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum.**

absolutely fulfilled, absolutely pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā,**

Well now, after shaving off head-hair and beard, and donning ochre clothes,

**agārasmā anagāriyaṃ pabbajeyyaṃ’-ti.**

I could go forth from the home to homelessness.’

**Pabbājetu maṃ bhante ayyo Mahākaccāyano” ti.**

Reverend Sir, may Master Mahākaccāyana give me the going forth.”

**Evaṃ vutte, āyasmā Mahākaccāyano**

When that was said, venerable Mahākaccāyana

**Soṇaṃ upāsakaṃ Kuṭikaṇṇaṃ etad-avoca:**

said this to the lay follower Soṇa Kuṭikaṇṇa:

**“Dukkaraṃ kho Soṇa yāvajīvaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ,**

“A solitary meal, a solitary bed, and celibacy, Soṇa, for as long as life lasts, is difficult,

**iṅgha tvaṃ Soṇa tattheva agārikabhūto samāno,<sup>153</sup>**

come on, Soṇa, right now while still living as a householder,

**Buddhānaṃ sāsanaṃ anuyuñja,**

you should devote yourself to the Buddhas’ teaching,

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<sup>153</sup> The nominative here is given durative sense by *samāno*.

**kālayuttaṃ<sup>154</sup> ekabhattaṃ ekaseyyaṃ brahmacariyaṃ”-ti.**

and at suitable times (i.e. on Observance days) (have only) a solitary meal, a solitary bed, and celibacy.”

**Atha kho Soṇassa upāsakassa Kuṭikaṇṇassa**

° Then whatever determination the lay follower

**yo ahosi pabbajjābhisaṅkhāro so paṭippassambhi.**

Soṇa Kuṭikaṇṇa had to go forth abated.

**Dutiyam-pi kho Soṇassa upāsakassa Kuṭikaṇṇassa**

For a second time when the lay follower Soṇa Kuṭikaṇṇa

**rahogatassa patisallīṇassa evaṃ cetaso parivitaṅko udapādi:**

had gone into hiding, into seclusion, this reflection arose in his mind:

**“Yathā yathā kho ayyo Mahākaccāyano dhammaṃ deseti,**

“According to the way Master Mahākaccāyana teaches the Dhamma,

**na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ,**

° it is not easy, while dwelling in the home, to live the spiritual life,

**ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.**

absolutely fulfilled, absolutely pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā**

Well now, after shaving off head-hair and beard, and donning ochre clothes,

**agārasmā anagāriyaṃ pabbajeyyaṃ”-ti.**

I could go forth from the home to homelessness.”

**Dutiyam-pi kho Soṇo upāsako Kuṭikaṇṇo**

For a second time the lay follower Soṇa Kuṭikaṇṇa

**yenāyasmā Mahākaccāyano tenupasaṅkami,**

went to venerable Mahākaccāyana,

**upasaṅkamitvā āyasmantaṃ Mahākaccāyanaṃ abhivādetvā,**

and after going and worshipping venerable Mahākaccāyana,

**ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo**

he sat down on one side. While sat on one side the lay follower Soṇa Kuṭikaṇṇa

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<sup>154</sup> Commentary: *tattha kālayuttan ti cātuddasīpaṇcadasī-aṭṭhamīpāṭihāriyapakkhasaṅkhā tena kālena yuttaṃ.*

**āyasmantaṃ Mahākaccāyanaṃ<sup>155</sup> etad-avoca:**

said this to venerable Mahākaccāyana:

**“Idha mayhaṃ bhante rahogatassa patisallīṇassa,**

“Here, reverend Sir, having gone into hiding, into seclusion,

**evaṃ cetaso parivitaṃ udapādi:**

this reflection arose in my mind:

**‘Yathā yathā kho ayyo Mahākaccāyano dhammaṃ deseti,**

‘According to the way Master Mahākaccāyana teaches the Dhamma,

**na-y-idaṃ sukaraṃ agāraṃ ajjhāvasati ekantaparipuṇṇaṃ**

° it is not easy, while dwelling in the home, to live the spiritual life

**ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.**

absolutely fulfilled, absolutely pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā,**

Well now, after shaving off head-hair and beard, and donning ochre clothes,

**agārasmā anagāriyaṃ pabbajeyyaṃ’-ti.**

I could go forth from the home to homelessness.’

**Pabbājetu maṃ bhante ayyo Mahākaccāyano” ti.**

Reverend Sir, may Master Mahākaccāyana give me the going forth.”

**Dutiyam-pi kho āyasmā Mahākaccāyano**

For a second time venerable Mahākaccāyana

**Soṇaṃ upāsakaṃ Kuṭikaṇṇaṃ etad-avoca:**

said this to the lay follower Soṇa Kuṭikaṇṇa:

**“Dukkaraṃ kho Soṇa yāvajīvaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ,**

“A solitary meal, a solitary bed, and celibacy, Soṇa, for as long as life lasts, is difficult,

**iṅgha tvaṃ Soṇa, tattheva agārikabhūto samāno,**

come on, Soṇa, right now while still living as a householder,

**buddhānaṃ sāsanaṃ anuyuñja,**

you should devote yourself to the Buddhas’ teaching,

**kālayuttaṃ ekabhattaṃ ekaseyyaṃ brahmacariyaṃ”-ti.**

and at suitable times (have only) a solitary meal, a solitary bed, and celibacy.”

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<sup>155</sup> The passage *abhivādetvā, ekamantaṃ nisīdi. Ekamantaṃ nisinna kho Sono upāsako Kuṭikaṇṇo āyasmantaṃ Mahākaccāyanaṃ* is missing from BJT, by mistake.

**Dutiyam-pi kho Soṇassa upāsakassa Kuṭikaṇṇassa**

° For a second time whatever determination the lay follower

**yo ahosi pabbajjābhisāṅkhāro so paṭippassambhi.**

Soṇa Kuṭikaṇṇa had to go forth abated.

**Tatīyam-pi kho Soṇassa upāsakassa Kuṭikaṇṇassa**

For a third time when the lay follower Soṇa Kuṭikaṇṇa

**rahogatassa patisallīṇassa evaṃ cetaso parivītakko udapādi:**

had gone into hiding, into seclusion, this reflection arose in his mind:

**“Yathā yathā kho ayyo Mahākaccāyano dhammaṃ deseti,**

“In the way Master Mahākaccāyana teaches the Dhamma,

**na-y-idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ,**

° it is not easy, while dwelling in the home, to live the spiritual life,

**ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.**

absolutely fulfilled, absolutely pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā,**

Well now, after shaving off head-hair and beard, and donning ochre clothes,

**agārasmā anagāriyaṃ pabbajeyyaṃ”-ti.**

I could go forth from the home to homelessness.”

**Tatīyam-pi kho Soṇo upāsako Kuṭikaṇṇo**

For a third time the lay follower Soṇa Kuṭikaṇṇa

**yenāyasmā Mahākaccāyano tenupasaṅkami,**

went to venerable Mahākaccāyana,

**upasaṅkamitvā āyasmantaṃ Mahākaccāyanaṃ abhivādetvā,**

and after going and worshipping venerable Mahākaccāyana,

**ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo**

he sat down on one side. While sat on one side the lay follower Soṇa Kuṭikaṇṇa

**āyasmantaṃ Mahākaccāyanaṃ etad-avoca:**

said this to venerable Mahākaccāyana:

**“Idha mayhaṃ bhante rahogatassa patisallīṇassa**

“Here, reverend Sir, having gone into hiding, into seclusion,

**evaṃ cetaso parivītakko udapādi:**

this reflection arose in my mind:

**‘Yathā yathā kho ayyo Mahākaccāyano dhammaṃ deseti,**

‘According to the way Master Mahākaccāyana teaches the Dhamma,

**na-y-idam sukaram agāram ajjhāvasatā ekantaparipuṇṇam**

° it is not easy, while dwelling in the home, to live the spiritual life

**ekantaparisuddham saṅkhalikhitam brahmacariyam caritum.**

absolutely fulfilled, absolutely pure, like a polished shell.

**Yannūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā,**

Well now, after shaving off head-hair and beard, and donning ochre clothes,

**agārasmā anagāriyam pabbajeyyan’-ti.**

I could go forth from the home to homelessness.’

**Pabbājetu maṃ bhante ayyo Mahākaccāyano” ti.**

Reverend Sir, may Master Mahākaccāyana give me the going forth.”

**Atha kho āyasmā Mahākaccāyano**

Then venerable Mahākaccāyana

**Soṇam upāsakaṃ Kuṭikaṇṇam pabbājesi.**

gave the lay follower Soṇa Kuṭikaṇṇa the going forth.

**Tena kho pana samayena Avantidakkhiṇāpatho<sup>156</sup> appabhikkhuko hoti.**

Then at that time there were few monks in the Southern State of Avanti.

**Atha kho āyasmā Mahākaccāyano tiṇṇam vassānam accayena,**

Then with the passing of three years venerable Mahākaccāyana,

**kiçchena kasirena tato tato dasavaggaṃ Bhikkhusaṅgham sannipādetvā,**

having assembled, with difficulty and with trouble, from here and there, a group of ten monks from the Community of monks,

**āyasmantaṃ Soṇam upasampādesi.**

gave venerable Soṇa full ordination.

**Atha kho āyasmato Soṇassa Vassaṃ vutthassa,**

Then when venerable Soṇa, after residing for the Rains Retreat,

**rahogatassa patisallīṇassa evaṃ cetaso parivītakko udapādi:**

had gone into hiding, into seclusion, this reflection arose in his mind:

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<sup>156</sup> According to B. C. Law, Geography of Early Buddhism, Avanti was divided into two kingdoms, with Avantidakkhiṇāpatha being the Southern State. He gives no indication, though, how the Northern State was designated to distinguish it from the Southern. Malalasekera, DPPN (s.v. Avanti), seems to be following Law, and gives no further help.

**“Na kho me so Bhagavā sammukhā diṭṭho,**

“I have not seen the Gracious One face to face,

**api ca suto yeva me so Bhagavā īdiso ca īdiso cā ti.**

but I have heard that the Gracious One is such and such a one.

**Sace maṃ upajjhāyo anujāneyya gaccheyyāhaṃ**

If my preceptor would allow it I could go

**taṃ Bhagavantam dassanāya, Arahantaṃ Sammāsambuddhan”-ti.**

to see the Gracious One, the Worthy One, the Perfect Sambuddha.”

**Atha kho āyasmā Soṇo sāyanhasamayaṃ patisallāṇā vuṭṭhito,**

Then the venerable Soṇa, having risen from seclusion in the evening time,

**yenāyasmā Mahākaccāyano tenupasaṅkami,**

went to venerable Mahākaccāyana,

**upasaṅkamtvā āyasmantaṃ Mahākaccāyanaṃ abhivādetvā,**

and after going and worshipping venerable Mahākaccāyana,

**ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Soṇo**

he sat down on one side. While sat on one side venerable Soṇa

**āyasmantaṃ Mahākaccāyanaṃ etad-avoca:**

said this to venerable Mahākaccāyana:

**“Idha mayhaṃ bhante rahogatassa patisallīṇassa,**

“Here, reverend Sir, having gone into hiding, into seclusion,

**evaṃ cetaso parivītakko udapādi:**

this reflection arose in my mind:

**‘Na kho me so Bhagavā sammukhā diṭṭho,**

‘I have not seen the Gracious One face to face,

**api ca suto yeva me so Bhagavā īdiso ca īdiso cā’ ti.**

but I have heard that the Gracious One is such and such a one.’

**Sace maṃ upajjhāyo anujāneyya gaccheyyāhaṃ**

If my preceptor would allow it I could go

**taṃ Bhagavantam dassanāya Arahantaṃ Sammāsambuddhan”-ti.**

to see the Gracious One, the Worthy One, the Perfect Sambuddha.”

**“Sādhu sādhu Soṇa gaccha tvam Soṇa,**

“Good, good, Soṇa, you must go, Soṇa,

**taṃ Bhagavantam dassanāya Arahantam Sammāsambuddham.<sup>157</sup>**

to see the Gracious One, the Worthy One, the Perfect Sambuddha.

**Dakkhissasi tvaṃ Soṇa taṃ Bhagavantam**

You will see, Soṇa, that Gracious One

**pāsādikam pasādanīyam santindriyam santamānasam,**

who is confident, inspiring confidence, with (sense) faculties at peace, mind at peace,

**uttamasamathadamatham-anuppattam,**

having attained supreme self-control and calm,

**dantam guttam yatindriyam nāgam.**

controlled, guarded, with restrained faculties, a (true) nāga.

**Disvāna, mama vacanena Bhagavato pāde sirasā vandāhi,**

Having seen (him), in my name you should worship the Gracious One's feet with your head,

**appābādham appātāṅkam lahuṭṭhānam balaṃ phāsuvihāraṇ-ca puccha:**

ask (if he is) free from affliction, free from sickness, in good health, strong, and living comfortably, (saying):

**‘Upajjhāyo me bhante āyasmā Mahākaccāyano,**

‘My Preceptor, venerable Mahākaccāyana, reverend Sir,

**Bhagavato pāde sirasā vandati,**

worships the Gracious One's feet with his head,

**appābādham appātāṅkam**

and asks (if you are) free from affliction, free from sickness,

**lahuṭṭhānam balaṃ phāsuvihāraṇ-ca pucchati?’ ” ti.**

in good health, strong, and living comfortably?’ ”

**“Evaṃ bhante,” ti kho āyasmā Soṇo,**

“Yes, reverend Sir”, said venerable Soṇa,

**āyasmato Mahākaccāyanassa bhāsitaṃ abhinanditvā anumoditvā,**

and after greatly rejoicing and gladly receiving this word of venerable Mahākaccāyana,

**āyasmantaṃ Mahākaccāyanaṃ abhivādetvā padakkhiṇaṃ katvā,**

having worshipped and circumambulated venerable Mahākaccāyana,

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<sup>157</sup> Here BJT reads *Sammāsambuddhan-ti*, probably by mistake. ChS reads as in text.

**senāsaṇaṃ saṃsāmetvā, pattacīvaram-ādāya,**  
after putting his dwelling place in order, and picking up his robe and bowl,

**yena Sāvatthī tena cārikaṃ pakkāmi.**  
he went on walking tour towards Sāvatthī.

**Anupubbena cārikaṃ caramāno yena Sāvatthī,**  
° Walking gradually on walking tour he went to Sāvatthī,

**Jetavanaṃ Anāthapiṇḍikassa ārāmo yena Bhagavā tenupasaṅkami,**  
Jeta's Wood, Anāthapiṇḍika's monastery, and the Gracious One,

**upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho āyasmā Soṇo Bhagavantaṃ etad-avoca:**  
While sat on one side venerable Soṇa said this to the Gracious One:

**“Upajjhāyo me bhante āyasmā Mahākaccāyano**  
“My Preceptor, venerable Mahākaccāyana, reverend Sir,

**Bhagavato pāde sirasā vandati,**  
worships the Gracious One's feet with his head,

**appābādhaṃ appātakaṃ**  
and asks (if you are) free from affliction, free from sickness,

**lahuṭṭhānaṃ balaṃ phāsuvihāraṇ-ca pucchatī” ti.**  
in good health, strong, and living comfortably?”

**“Kacci bhikkhu khamanīyaṃ? Kacci yāpanīyaṃ?**  
“Can you bear up, monk? Can you carry on?

**Kaccisi appakilamathena addhānaṃ āgato,**  
Did you come along the road without fatigue,

**na ca piṇḍakena kilantosī?” ti.**  
and without going short of alms?”

**“Khamanīyaṃ Bhagavā, yāpanīyaṃ Bhagavā,**  
“I can bear up, Gracious One, I can carry on, Gracious One,

**appakilamathena cāhaṃ bhante addhānaṃ āgato,**  
and I did come along the road without fatigue,

**na ca piṇḍakena kilantomhī” ti.**  
and without going short of alms.”



**Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**

Then the Gracious One addressed Venerable Ānanda, (saying):

**“Imass’ Ānanda āgantukassa bhikkhuno senāsanaṃ paññāpehī” ti.**

“Please prepare a dwelling place, Ānanda, for this visiting monk.”

**Atha kho āyasmato Ānandassa etad-ahosi:**

Then it occurred to venerable Ānanda:

**“Yassa kho maṃ Bhagavā āṇāpeti:**

“When the Gracious One orders me, (saying):

**‘Imass’ Ānanda āgantukassa bhikkhuno senāsanaṃ paññāpehī’ ti,**

‘Please prepare a dwelling place, Ānanda, for this visiting monk,’

**icchatī Bhagavā tena bhikkhunā saddhiṃ ekavihāre vatthum.**

the Gracious One wants to dwell together with that monk in one living quarters.

**icchatī Bhagavā āyasmatā Soṇena saddhiṃ ekavihāre vatthum.”**

The Gracious One wants to dwell together with venerable Soṇa in one living quarters.”

**Yasmiṃ vihāre Bhagavā viharatī,**

And in the living quarters where the Gracious One was living,

**tasmiṃ vihāre āyasmato Soṇassa senāsanaṃ paññāpesi.**

there he prepared a dwelling place for venerable Soṇa.

**Atha kho Bhagavā bahudeva rattiṃ abbhokāse nisajjāya vītināmetvā,**

Then the Gracious One having spent most of the night sitting in the open air,

**pāde pakkhāletvā vihāraṃ pāvisi.**

after washing his feet, entered the living quarters.

**Āyasmā pi kho Soṇo bahudeva rattiṃ abbhokāse nisajjāya vītināmetvā,**

Also venerable Soṇa having spent most of the night sitting in the open air,

**pāde pakkhāletvā vihāraṃ pāvisi.**

after washing his feet, entered the living quarters.

**Atha kho Bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya,**

Then towards the time of dawn, after rising, the Gracious One

**āyasmantaṃ Soṇaṃ ajjhesi:**

requested venerable Soṇa, (saying):

**“Paṭibhātu taṃ bhikkhu dhammo bhāsitaṃ”-ti.**

“May you be inspired to speak about the Dhamma, monk.”

**“Evaṃ bhante,” ti kho āyasmā Soṇo Bhagavato paṭissutvā,**

“Yes, reverend Sir,” said venerable Soṇa, and after replying to the Gracious One,

**soḷasa Aṭṭhakavaggikāni<sup>158</sup> sabbāneva sarena abhaṇī.**

he melodiously recited all sixteen (discourses) of the Chapter of the Eights.

**Atha kho Bhagavā āyasmato Soṇassa**

° Then at the end of venerable Soṇa’s

**sarabhañṇapariyosāne abbhanumodi:**

melodious recitation the Gracious One greatly rejoiced, (saying):

**“Sādhu sādhu bhikkhu suggahitāni bhikkhu,**

“Good, good, monk, well learned, monk,

**soḷasa Aṭṭhakavaggikāni sumanasikatāni supadhārītāni,**

well remembered, well born in mind, are the sixteen (discourses) of the Chapter of the Eights,

**kalyāṇiyāsi vācāya samannāgato,**

you are endowed with a good voice,

**vissaṭṭhāya aneḷagalāya atthassa viññāpaniyā.**

with good enunciation, pure articulation, which makes the meaning clear.

**Kati Vassosi tvaṃ bhikkhū?” ti.<sup>159</sup>**

How many Rains do you have, monk?”

**“Ekavasso ahaṃ Bhagavā” ti.**

“I have one Rains, Gracious One.”

**“Kissa pana tvaṃ bhikkhu evaṃ ciraṃ akāsī?” ti**

“But why, monk, did it take you so long (to ordain)?”

**“Ciradiṭṭho me bhante kāmesu ādīnavo,**

“For a long time, reverend Sir, I have seen the danger in sensual desires,

**api ca sambādho gharāvāso bahukicco bahukaraṇīyo” ti.**

but dwelling in the home there was obstruction, with many duties and many things to do.”

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<sup>158</sup> Now found as the 4th Chapter of the *Suttanipāta* collection

<sup>159</sup> Monks count their seniority by the amount of Rains Retreats they have spent since their higher ordination.

**Atha kho Bhagavā, etam-attham veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Disvā ādīnavaṃ loke, ñatvā<sup>160</sup> dhammaṃ nirūpadhiṃ,**  
“Having seen the danger in the world, having come to know the state free from  
cleaving,

**Ariyo na ramatī pāpe, pāpe na ramatī sucī” ti.<sup>161</sup>**  
The Noble One does not delight in bad deeds, the pure one does not delight in  
bad deeds.”

### **5-7: REVATASUTTAM (47)**

#### **THE DISCOURSE ABOUT REVATA**

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Kaṅkhārevato**

Then at that time venerable Kaṅkhārevata (Doubting Revata)

**Bhagavato avidūre nisinno hoti,**

was sitting not far away from the Gracious One,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**

after folding his legs crosswise, and setting his body straight,

**attano kaṅkhāvitaraṇavisuddhiṃ paccavekkhamāno.**

reflecting on his own purification through crossing over doubt.

**Addasā kho Bhagavā āyasmantaṃ Kaṅkhārevataṃ**

The Gracious One saw venerable Kaṅkhārevata

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<sup>160</sup> The Commentary points out that *disvā* and *ñatvā* have causal meaning here: *hetu-atthata*.

<sup>161</sup> Udānavarga avoids the awkward repetition, by reading in the last line: *pāpo na ramate śubhe* (the bad one does not delight in what is good).

**avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujum̐ kāyaṃ paṇidhāya,**  
sat not far away, after folding his legs crosswise, and setting his body straight,

**attano kaṅkhāvitaraṇavisuddhiṃ paccavekkhamānaṃ.**  
relecting on his own purification through crossing over doubt.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Yā kāci kaṅkhā idha vā huraṃ vā,**  
“Whatever doubts there are (about) here or hereafter,

**Sakavediyā vā paravediyā vā,**  
Understandable by oneself, or understandable by another,

**Jhāyino tā pajahanti sabbā,**  
The meditators give up all these,

**Ātāpino brahmacariyaṃ carantā” ti.**  
The ardent ones living the spiritual life.”

### **5-8: ĀNANDASUTTAM̐ (48)** THE DISCOURSE ABOUT ĀNANDA

**Evaṃ me sutam̐:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Rājagahe viharati,**  
at one time the Gracious One was dwelling near Rājagaha,

**Veḷuvane Kalandakanivāpe.**  
in Bamboo Wood, at the Squirrels’ Feeding Place.

**Tena kho pana samayena āyasmā Ānando**  
Then at that time venerable Ānanda

**tadahuposathe pubbanhasamayaṃ nivāsetvā,**  
on the Observance day, having dressed in the morning time,

**pattacīvaram-ādāya, Rājagahaṃ piṇḍāya pāvisi.**  
after picking up his bowl and robe, entered Rājagaha for alms.

**Addasā kho Devadatto āyasmantaṃ Ānandaṃ Rājagahe piṇḍāya carantaṃ,**  
Devadatta saw venerable Ānanda walking for alms in Rājagaha,

**disvāna, yena āyasmā Ānando tenupasaṅkami,**  
and after seeing (him), he went to venerable Ānanda,

**upasaṅkamtivā āyasmantaṃ Ānandaṃ etad-avoca:**  
and after going, he said this to venerable Ānanda:

**“Ajjatagge dānāhaṃ āvuso Ānanda aññatreva Bhagavatā,**  
“From today forward, friend Ānanda, apart from the Gracious One,

**aññatra Bhikkhusaṅghā, Uposathaṃ karissāmi Saṅghakammāni cā” ti.**  
apart from the Community of monks, I will hold the Observance and perform [Legal]  
Acts of the Community.”

**Atha kho āyasmā Ānando Rājagahe piṇḍāya caritvā,**  
Then venerable Ānanda, after walking for alms in Rājagaha,

**pacchābhattaṃ piṇḍapāṭapaṭikkanto, yena Bhagavā tenupasaṅkami,**  
while returning from the alms-round after the meal, went to the Gracious One,

**upasaṅkamtivā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad-avoca:**  
While sat on one side venerable Ānanda said this to the Gracious One:

**“Idhāhaṃ bhante pubbanhasamayaṃ nivāsetvā,**  
“Here I, reverend Sir, having dressed in the morning time,

**pattacīvaram-ādāya, Rājagahaṃ piṇḍāya pāvisiṃ.**  
after picking up my bowl and robe, entered Rājagaha for alms.

**Addasā kho maṃ bhante Devadatto Rājagahe piṇḍāya carantaṃ,**  
Devadatta saw me, reverend Sir, walking for alms in Rājagaha,

**disvāna, yenāhaṃ tenupasaṅkami, upasaṅkamtivā maṃ etad-avoca:**  
and after seeing (me), he came to me, and after coming, he said this to me:

**‘Ajjatagge dānāhaṃ āvuso Ānanda aññatreva Bhagavatā**  
‘From today forward, friend Ānanda, apart from the Gracious One,

**aññatra Bhikkhusaṅghā Uposathaṃ karissāmi Saṅghakammāni cā’ ti.**  
apart from the Community of monks, I will hold the Observance and perform [Legal]  
Acts of the Community.’

**Ajja bhante Devadatto Saṅghaṃ bhindissati,**  
Today, reverend Sir, Devadatta will split the Order,

**Uposathaṅ-ca karissati Saṅghakammāni cā” ti.**  
and will hold the Observance and perform [Legal] Acts of the Community (apart).”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Sukaraṃ sādhuṇā sādhu, sādhu pāpena dukkaraṃ,**  
“Done with ease by the good is good, good by the bad is done (only) with  
difficulty,

**Pāpaṃ pāpena sukaraṃ, pāpam-Ariyehi dukkaraṃ”-ti.**  
Bad by the bad is done with ease, bad by the Noble Ones is done (only) with  
difficulty.”

### **5-9: SADDHĀYAMĀNASUTTAM (49)**

#### **THE DISCOURSE ABOUT MOCKING**

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Kosalesu cārikaṃ carati,**  
at one time the Gracious One was walking on walking tour amongst the Kosalans,

**mahatā Bhikkhusaṅghena saddhim.**  
together with a great Community of monks.

**Tena kho pana samayena sambahulā māṇavakā**  
Then at that time a great many young brāhmaṇas

**Bhagavato avidūre saddhāyamānarūpā<sup>162</sup> atikkamanti.**  
were passing by not far from the Gracious One in a mocking manner.

**Addasā kho Bhagavā sambahule māṇavake**  
The Gracious One saw those many young brāhmaṇas

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<sup>162</sup> *Saddhāyamānarūpa* is not listed in PED. Ee reads *saddāyamānarūpa* (noisy). Be: *sadhāyamāna*, with the same meaning as given here. The Commentary says: *sadhāyamānarūpā ti uppaṇḍana-jātikaṃ vacanaṃ sandhāya vuttaṃ*. SED lists a verb *śardhati* (s.v. *śrdh*), and gives the meanings: *to mock at, ridicule, defy*; the Pāli form would be *saddhāya-* as here.

**avidūre saddhāyamānarūpe atikkamante.**  
passing by not far away in a mocking manner.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Parimuṭṭhā paṇḍitābhāsā,<sup>163</sup> vācāgocarabhāṇino,<sup>164</sup>**  
“The forgetful, speaking unsuitable words, (though) appearing to be wise,

**Yāvicchanti mukhāyāmaṃ yena nītā na taṃ vidū” ti.**  
Stretching their mouths as much as they want, are led on by what they don’t understand.”

## **5-10: PANTHAKASUTTAM (50)** THE DISCOURSE ABOUT PANTHAKA

**Evam me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Cullapanthako**  
Then at that time venerable Cullapanthaka

**Bhagavato avidūre nisinno hoti,**  
was sitting not far away from the Gracious One,

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<sup>163</sup> Udānavarga (29-6) reads: *paṇḍitābhā* here, which is less awkward, and may be the original reading. In line c the same text (14-7) reads: *vyāyacchanti mukhaṃ vāmā*, extending the mouth beautifully.

<sup>164</sup> The Commentary offers three explanations: *vācāya agocaraṃ ariyānaṃ kathāya avisayaṃ musāvādaṃ bhaṇantī ti vācāgocarabhāṇino*.  
Also: *vācāgocarabhāṇino ti yesaṃ vācā eva gocaro visayo, te vācāgocarabhāṇino, vācāvatthumattasseva bhāṇino atthassa aparīññātattā*.  
A 3<sup>rd</sup> explanation is offered: (taking the short -a at the end of *gocara* as m.c.): *vācāgocarā, na satipaṭṭhānādigocarā bhāṇino va*.

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
after folding his legs crosswise, and setting his body straight,

**parimukhaṃ satim upaṭṭhapetvā.**  
and attending to mindfulness at the front.

**Addasā kho Bhagavā āyasmantaṃ Cullapanthakaṃ**  
The Gracious One saw venerable Cullapanthaka

**avidūre nisinnaṃ pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
sat not far away, after folding his legs crosswise, and setting his body straight,

**parimukhaṃ satim upaṭṭhapetvā.**  
and attending to mindfulness at the front.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Ṭhiteṇa kāyena ṭhiteṇa cetasā,**  
“With steady body, with steady mind,

**Tiṭṭhaṃ nisinno uda vā sayāno,**  
Whether standing, sitting, or lying down,

**Evaṃ satim bhikkhu adhiṭṭhahāno,**  
The monk who is thus determined on mindfulness,

**Labhetha pubbāpariyaṃ viśesaṃ.**<sup>165</sup>  
Can gain the earlier and following distinction(s).

**Laddhāna pubbāpariyaṃ viśesaṃ,**  
Having gained the earlier and following distinction(s),

**Adassanaṃ Maccurājassa gacche” ti**  
He can go beyond sight of the King of Death.”

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<sup>165</sup> This is an instance of where the constraints of the metre have necessitated the use of a singular, *viśesaṃ*, where clearly a plural is implied.



**6: JACCANDHAVAGGO**  
**THE CHAPTER (INCLUDING THE DISCOURSE) ABOUT THE CONGENITALLY BLIND**

**6-1: ĀYUSAN̄KHĀRAVOSSAJANASUTTAM̄ (51)**  
**THE DISCOURSE ABOUT THE RELINQUISHMENT OF THE LIFE PROCESS**

**Evaṃ me sutam̄:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Vesāliyaṃ viharati,**  
at one time the Gracious One was dwelling near Vesālī,

**Mahāvane Kūṭāgārasālāyaṃ.**  
in the Great Wood, at the Gabled Hall.

**Atha kho Bhagavā, pubbanhasamayaṃ nivāsetvā,**  
Then the Gracious One, having dressed in the morning time,

**pattacīvaram-ādāya, Vesālīm piṇḍāya pāvisi.**  
after picking up his bowl and robe, entered Vesālī for alms.

**Vesāliyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātapaṭikkanto,**  
After walking for alms in Vesālī, when he had returned from the alms-round after the meal,

**āyasmantaṃ Ānandaṃ āmantesi:**  
he addressed venerable Ānanda, (saying):

**“Gaṇhāhi Ānanda nisīdanaṃ,**  
“Take up the sitting mat, Ānanda,

**yena Cāpālaṃ cetiyaṃ tenupasaṅkamissāma divā vihārāyā” ti.**  
we will go to the Cāpāla shrine to dwell for the day.”

**“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,**  
“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

**nisīdanam-ādāya Bhagavantaṃ piṭṭhito piṭṭhito<sup>166</sup> anubandhi.**  
and taking the sitting mat, he followed along close behind the Gracious One.

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<sup>166</sup> *piṭṭhito* is an ablative adverb, meaning: *at the back of*; the reduplication is emphatic: *close behind*.

**Atha kho Bhagavā yena Cāpālaṃ cetiyaṃ tenupasaṅkami,**  
Then the Gracious One went to the Cāpāla shrine,

**upasaṅkamitvā, paññatte āsane nisīdi.**  
and after going, he sat down on the prepared seat.

**Nisajja kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**  
While sat the Gracious One addressed venerable Ānanda, (saying):

**“Ramaṇīyā Ānanda Vesālī, ramaṇīyaṃ Udenaṃ cetiyaṃ,**  
“Delightful, Ānanda, is Vesālī, delightful is the Udena shrine,

**ramaṇīyaṃ Gotamakaṃ cetiyaṃ, ramaṇīyaṃ Sattambaṃ cetiyaṃ,**  
delightful is the Gotamaka shrine, delightful is the Sattamba shrine,

**ramaṇīyaṃ Bahuputtaṃ cetiyaṃ, ramaṇīyaṃ Sārandadaṃ cetiyaṃ,**  
delightful is the Bahuputta shrine, delightful is the Sārandada shrine,

**ramaṇīyaṃ Cāpālaṃ cetiyaṃ.**  
delightful is the Cāpāla shrine.

**Yassa kassaci Ānanda cattāro iddhipādā bhāvitā,**  
° Whoever has developed, Ānanda, made much of, carried on, established,

**bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā,**  
maintained, augmented, and properly instigated the four paths to power,

**so ākaṅkhamāno kappam̐ vā tiṭṭheyya kappāvasesam̐ vā.**<sup>167</sup>  
could, if he wanted, remain for the life-span or for what is left of the life-span.

**Tathāgatassa kho Ānanda cattāro iddhipādā bhāvitā,**  
° The Realised One has developed, Ānanda, made much of, carried on, established,

**bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā.**  
maintained, augmented, and properly instigated the four paths to power.

**Ākaṅkhamāno Ānanda Tathāgato**  
If he wanted, Ānanda, the Realised One

**kappam̐ vā tiṭṭheyya kappāvasesam̐ vā” ti.**  
could remain for the life-span or for what is left of the life-span.”

**Evam-pi kho āyasmā Ānando Bhagavatā oḷārike nimitte kayiramāne,**  
But venerable Ānanda, despite such a gross hint being made by the Gracious One,

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<sup>167</sup> The Commentary specifically and clearly states that *kappa* means life-span here: *ettha ca kappam̐ ti āyukappam̐*. I see no good reason to depart from this interpretation.

**oḷārike obhāse kayiramāne,<sup>168</sup> nāsakkhi paṭivijjhitum,**  
such a gross suggestion being made, was unable to penetrate it,

**na Bhagavantam yāci:**  
and did not beg the Gracious One, (saying):

**“Tiṭṭhatu bhante Bhagavā kappam; tiṭṭhatu Sugato kappam,**  
“May the Gracious One remain, reverend Sir, for the life-span; may the Fortunate One remain for the life-span,

**bahujanahitāya bahujanasukhāya lokānukampāya,**  
for the benefit of many people, for the happiness of many people, out of compassion for the world,

**atthāya hitāya sukhāya devamanussānan”-ti,<sup>169</sup>**  
for the welfare, benefit, and happiness of devas and men,”

**yathā tam Mārena pariyuṭṭhitacitto.**  
like one whose mind was possessed by Māra.

**Dutiyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**  
For a second time the Gracious One addressed venerable Ānanda, (saying):

**“Ramaṇīyā Ānanda Vesālī, ramaṇīyaṃ Udenaṃ cetiyaṃ,**  
“Delightful, Ānanda, is Vesālī, delightful is the Udena shrine,

**ramaṇīyaṃ Gotamakaṃ cetiyaṃ, ramaṇīyaṃ Sattambaṃ cetiyaṃ,**  
delightful is the Gotamaka shrine, delightful is the Sattamba shrine,

**ramaṇīyaṃ Bahuputtaṃ cetiyaṃ, ramaṇīyaṃ Sārandadaṃ cetiyaṃ,**  
delightful is the Bahuputta shrine, delightful is the Sārandada shrine,

**ramaṇīyaṃ Cāpālaṃ cetiyaṃ.**  
delightful is the Cāpāla shrine.

**Yassa kassaci Ānanda cattāro iddhipādā bhāvitā,**  
° Whoever has developed, Ānanda, made much of, carried on, established,

**bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā,**  
maintained, augmented, and properly instigated the four paths to power,

**so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā.**  
could, if he wanted, remain for the life-span or for what is left of the life-span.

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<sup>168</sup> Here the locative absolutes parallel the genitive absolute in the sense of *in spite of, even when* etc.

<sup>169</sup> Note that the verbal force of the infinitive-like dative of purpose is so strong in this stock phrase that it is employed without needing a verb to reinforce the meaning.

***Tathāgatassa kho Ānanda cattāro iddhipādā bhāvitā***

*° The Realised One has developed, Ānanda, made much of, carried on, established,*

***bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.***

*maintained, augmented, and properly instigated the four paths to power.*

***Ākaṅkhamāno Ānanda Tathāgato***

*If he wanted, Ānanda, the Realised One*

***kappaṃ vā tiṭṭheyya kappāvasesaṃ vā” ti.***

*could remain for the life-span or for what is left of the life-span.”*

***Evam-pi kho āyasmā Ānando Bhagavatā olārike nimitte kayiramāne,***

*But venerable Ānanda, despite such a gross hint being made by the Gracious One,*

***olārike obhāse kayiramāne, nāsakkhi paṭivijjhitaṃ,***

*such a gross suggestion being made, was unable to penetrate it,*

***na Bhagavantaṃ yāci:***

*and did not beg the Gracious One, (saying):*

***“Tiṭṭhatu bhante Bhagavā kappaṃ; tiṭṭhatu Sugato kappaṃ,***

*“May the Gracious One remain, reverend Sir, for the life-span, may the Fortunate One remain for the life-span,*

***bahujanahitāya bahujanasukhāya lokānukampāya,***

*for the benefit of many people, for the happiness of many people, out of compassion for the world,*

***atthāya hitāya sukhāya devamanussānaṃ”-ti,***

*for the welfare, benefit, and happiness of devas and men,”*

***yathā taṃ Mārena pariyuṭṭhitacitto.***

*like one whose mind was possessed by Māra.*

***Tatīyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:***

*For a third time the Gracious One addressed venerable Ānanda, (saying):*

***“Ramaṇīyā Ānanda Vesālī, ramaṇīyaṃ Udenaṃ cetiyaṃ,***

*“Delightful, Ānanda, is Vesālī, delightful is the Udena shrine,*

***ramaṇīyaṃ Gotamakaṃ cetiyaṃ, ramaṇīyaṃ Sattambaṃ cetiyaṃ,***

*delightful is the Gotamaka shrine, delightful is the Sattamba shrine,*

***ramaṇīyaṃ Bahuputtaṃ cetiyaṃ, ramaṇīyaṃ Sārandadaṃ cetiyaṃ,***

*delightful is the Bahuputta shrine, delightful is the Sārandada shrine,*

**ramaṇīyaṃ Cāpālaṃ cetiyaṃ.**  
*delightful is the Cāpāla shrine.*

**Yassa kassaci Ānanda cattāro iddhipādā bhāvitā,**  
° *Whoever has developed, Ānanda, made much of, carried on, established,*

**bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā,**  
*maintained, augmented, and properly instigated the four paths to power,*

**so ākaṅkhamāno kappam̐ vā tiṭṭheyya kappāvasesam̐ vā.**  
*could, if he wanted, remain for the life-span or for what is left of the life-span.*

**Tathāgatassa kho Ānanda cattāro iddhipādā bhāvitā**  
° *The Realised One has developed, Ānanda, made much of, carried on, established,*

**bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā.**  
*maintained, augmented, and properly instigated the four paths to power.*

**Ākaṅkhamāno Ānanda Tathāgato**  
*If he wanted, Ānanda, the Realised One*

**kappam̐ vā tiṭṭheyya kappāvasesam̐ vā” ti.**  
*could remain for the life-span or for what is left of the life-span.”*

**Evam-pi kho āyasmā Ānando Bhagavatā oḷārike nimitte kayiramāne,**  
*But venerable Ānanda, despite such a gross hint being made by the Gracious One,*

**oḷārike obhāse kayiramāne, nāsakkhi paṭivijjhitum,**  
*such a gross suggestion being made, was unable to penetrate it,*

**na Bhagavantaṃ yāci:**  
*and did not beg the Gracious One, (saying):*

**“Tiṭṭhatu bhante Bhagavā kappam̐; tiṭṭhatu Sugato kappam̐,**  
° *“May the Gracious One remain, reverend Sir, for the life-span, may the Fortunate One remain for the life-span,*

**bahujanahitāya bahujanasukhāya lokānukampāya,**  
*for the benefit of many people, for the happiness of many people, out of compassion for the world,*

**atthāya hitāya sukhāya devamanussānan”-ti,**  
*for the welfare, benefit, and happiness of devas and men,”*

**yathā taṃ Mārena pariyuṭṭhitacitto.**  
*like one whose mind was possessed by Māra.*

**Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**

Then the Gracious One addressed venerable Ānanda, (saying):

**“Gaccha tvaṃ Ānanda yassa dāni kālaṃ maññasī” ti.**

“Go, Ānanda, now is the time for whatever you are thinking.”

**“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,**

“Yes, reverend Sir,” said venerable Ānanda, and after replying to the Gracious One,

**uṭṭhāyāsanā, Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā,**

rising from his seat, worshipping and circumambulating the Gracious One,

**avidūre aññatarasmiṃ rukkhamūle nisīdi.**

he sat down not far away at the root of a certain tree.

**Atha kho Māro Pāpimā, acirapakkante āyasmante Ānande,**

Then the Wicked Māra, not long after the venerable Ānanda had gone,

**yena Bhagavā tenupasaṅkami, upasaṅkamtivā, ekamantaṃ aṭṭhāsi.**

went to the Gracious One, and after going, he stood on one side.

**Ekamantaṃ ṭhito kho Māro Pāpimā Bhagavantaṃ etad-avoca:**

While stood on one side the Wicked Māra said this to the Gracious One:

**“Parinibbātu bhante Bhagavā, Parinibbātu Sugato,**

“May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,

**Parinibbānakālo dāni bhante Bhagavato.**

now is the time, reverend Sir, for the Gracious One’s Complete Emancipation.

**Bhāsita kho panesā bhante Bhagavatā vācā:**

For the Gracious One, reverend Sir, has said these words:

**‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,**

‘I will not attain Complete Emancipation, Bad One,

**yāva me bhikkhū na sāvakā bhavissantī,**

for as long as my monks are not (true) disciples,

**viyattā vinītā visāradā yogakkhemā bahussutā,**

accomplished, disciplined, confident, secure, learned,

**Dhammadharā Dhammānudhammapaṭipannā,**

bearers of Dhamma, practicing in conformity with the Dhamma,

**sāmīcipaṭipannā anudhammacārino,**

correct in their practice, living in conformity with the Dhamma,

**sakaṃ ācariyakaṃ uggahetvā,**  
and having learned it from their own teacher,

**ācikkhissanti desessanti paññapessanti paṭṭhapessanti,**  
will declare, reveal, make known, set forth,

**vivarissanti vibhajissanti uttānī karissanti**  
open up, analyse, make plain

**- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -**  
- after giving a good rebuke with reason to the arguments of others that have arisen -

**sappāṭihāriyaṃ Dhammaṃ desessanti' ti.**  
and teach the wonderful Dhamma.'

**Santi kho pana bhante etarahi bhikkhū Bhagavato sāvakā,**  
But at present, reverend Sir, the Gracious One's monks are (true) disciples,

**viyattā vinītā visāradā yogakkhemā bahussutā,**  
accomplished, disciplined, confident, secure, learned,

**Dhammadharā Dhammānudhammapaṭipannā,**  
bearers of Dhamma, practicing in conformity with the Dhamma,

**sāmīcipaṭipannā anudhammacārino,**  
correct in their practice, living in conformity with the Dhamma,

**sakaṃ ācariyakaṃ uggahetvā**  
and having learned it from their own teacher,

**ācikkhanti desenti paññapenti paṭṭhapenti**  
do declare, reveal, make known, set forth,

**vivaranti vibhajanti uttāniṃ karonti**  
open up, analyse, make plain

**- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -**  
- after giving a good rebuke with reason to the arguments of others that have arisen -

**sappāṭihāriyaṃ dhammaṃ desenti.**

and teach the wonderful Dhamma.

**Parinibbātu bhante Bhagavā, Parinibbātu Sugato,**

May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,

**Parinibbānakālo dāni bhante Bhagavato.**

now is the time, reverend Sir, for the Gracious One's Complete Emancipation.

**Bhāsītā kho panesā Bhagavatā vācā:**

For the Gracious One has said these words:

**‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,**

‘I will not attain Complete Emancipation, Bad One,

**yāva me bhikkhunīyo na sāvīkā bhavissanti**

for as long as my nuns are not (true) disciples,

**viyattā vinītā visāradā yogakkhemā bahussutā,**

accomplished, *disciplined, confident, secure, learned,*

**Dhammadharā Dhammānudhammapaṭipannā,**

*bearers of Dhamma, practicing in conformity with the Dhamma,*

**sāmīcipaṭipannā anudhammacārino,**

*correct in their practice, living in conformity with the Dhamma,*

**sakaṃ ācariyakaṃ uggahetvā,**

*and having learned it from their own teacher,*

**ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,**

*will declare, reveal, make known, set forth,*

**vivarissanti vibhajissanti uttānī karissanti**

*open up, analyse, make plain*

**- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -**

*- after giving a good rebuke with reason to the arguments of others that have arisen -*

**sappāṭihāriyaṃ Dhammaṃ desessantī’ ti.**

and teach the wonderful Dhamma.’

**Santi kho pana bhante etarahi bhikkhuniyo Bhagavato sāvīkā**

But at present, reverend Sir, the Gracious One's nuns are (true) disciples,

**viyattā vinītā visāradā yogakkhemā bahussutā,**

accomplished, *disciplined, confident, secure, learned,*



**Dhammadharā Dhammānudhammapaṭipannā,**  
*bearers of Dhamma, practicing in conformity with the Dhamma,*

**sāmīcipaṭipannā anudhammacārino,**  
*correct in their practice, living in conformity with the Dhamma,*

**sakaṃ ācariyakam uggahetvā**  
*and having learned it from their own teacher,*

**ācikkhanti desenti paññapenti paṭṭhapenti**  
*do declare, reveal, make known, set forth,*

**vivaranti vibhajanti uttāniṃ karonti**  
*open up, analyse, make plain*

**- uppannam parappavādam sahadhammena suniggahitam niggahetvā -**  
*- after giving a good rebuke with reason to the arguments of others that have arisen -*

**sappāṭihāriyam dhammam desenti.**  
*and teach the wonderful Dhamma.*

**Parinibbātu bhante Bhagavā, Parinibbātu Sugato,**  
*May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,*

**Parinibbānakālo dāni bhante Bhagavato.**  
*now is the time, reverend Sir, for the Gracious One's Complete Emancipation.*

**Bhūsitā kho panesū Bhagavatā vācā:**  
*For the Gracious One has said these words:*

**‘Na tāvāham Pāpima Parinibbāyissāmi,**  
*‘I will not attain Complete Emancipation, Bad One,*

**yāva me upāsakā na sāvakā bhavissanti,**  
*for as long as my male lay followers are not (true) disciples,*

**viyattā vinītā visāradā yogakkhemā bahussutā,**  
*accomplished, disciplined, confident, secure, learned,*

**Dhammadharā Dhammānudhammapaṭipannā,**  
*bearers of Dhamma, practicing in conformity with the Dhamma,*

**sāmīcipaṭipannā anudhammacārino,**  
*correct in their practice, living in conformity with the Dhamma,*

**sakaṃ ācariyakam uggahetvā,**  
*and having learned it from their own teacher,*

**ācikkhissanti desessanti paññapessanti paṭṭhapessanti,**  
*will declare, reveal, make known, set forth,*

**vivarissanti vibhajissanti uttānī karissanti**  
*open up, analyse, make plain*

- **uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -**  
*- after giving a good rebuke with reason to the arguments of others that have arisen -*

**sappāṭihāriyaṃ Dhammaṃ desessantī' ti.**  
*and teach the wonderful Dhamma.'*

**Santi kho pana bhante etarahi upāsakā Bhagavato sāvakā**  
*But at present, reverend Sir, the Gracious One's male lay followers are (true) disciples,*

**viyattā vinītā visāradā yogakkhemā bahussutā,**  
*accomplished, disciplined, confident, secure, learned,*

**Dhammadharā Dhammānudhammapaṭipannā,**  
*bearers of Dhamma, practicing in conformity with the Dhamma,*

**sāmīcipaṭipannā anudhammacārino,**  
*correct in their practice, living in conformity with the Dhamma,*

**sakaṃ ācariyakam uggahetvā**  
*and having learned it from their own teacher,*

**ācikkhanti desenti paññapenti paṭṭhapenti**  
*do declare, reveal, make known, set forth,*

**vivaranti vibhajanti uttānīm karonti**  
*open up, analyse, make plain*

- **uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -**  
*- after giving a good rebuke with reason to the arguments of others that have arisen -*

**sappāṭihāriyaṃ dhammaṃ desenti.**  
*and teach the wonderful Dhamma.*

**Parinibbātu bhante Bhagavā, Parinibbātu Sugato,**  
*May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,*

**Parinibbānakālo dāni bhante Bhagavato.**  
*now is the time, reverend Sir, for the Gracious One's Complete Emancipation.*

**Bhāsītā kho panesā Bhagavatā vācā:**

For the Gracious One has said these words:

**‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,**

‘I will not attain Complete Emancipation, Bad One,

**yāva me upāsikā na sāvikā bhavissanti**

for as long as my female lay followers are not (true) disciples,

**viyattā vinītā visāradā yogakkhemā bahussutā,**

accomplished, *disciplined, confident, secure, learned,*

**Dhammadharā Dhammānudhammapaṭipannā,**

*bearers of Dhamma, practicing in conformity with the Dhamma,*

**sāmīcipaṭipannā anudhammacārino,**

*correct in their practice, living in conformity with the Dhamma,*

**sakaṃ ācariyakaṃ uggahetvā,**

*and having learned it from their own teacher,*

**ācikkhissanti desessanti paññāpessanti paṭṭhapessanti,**

*will declare, reveal, make known, set forth,*

**vivarissanti vibhajissanti uttānī karissanti**

*open up, analyse, make plain*

**- uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā -**

*- after giving a good rebuke with reason to the arguments of others that have arisen -*

**sappāṭihāriyaṃ Dhammaṃ desessantī’ ti.**

and teach the wonderful Dhamma.’

**Santi kho pana bhante etarahi upāsikā Bhagavato sāvikā**

But at present, reverend Sir, the Gracious One’s female lay followers are (true) disciples,

**viyattā vinītā visāradā yogakkhemā bahussutā,**

accomplished, *disciplined, confident, secure, learned,*

**Dhammadharā Dhammānudhammapaṭipannā,**

*bearers of Dhamma, practicing in conformity with the Dhamma,*

**sāmīcipaṭipannā anudhammacārino,**

*correct in their practice, living in conformity with the Dhamma,*

**sakaṃ ācariyakaṃ uggahetvā**

*and having learned it from their own teacher,*

**ācikkhanti desenti paññapenti paṭṭhapenti**  
*do declare, reveal, make known, set forth,*

**vivaranti vibhajanti uttāniṃ karonti**  
*open up, analyse, make plain*

- **uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā** -  
*- after giving a good rebuke with reason to the arguments of others that have arisen -*

**sappāṭihāriyaṃ dhammaṃ desenti.**  
*and teach the wonderful Dhamma.*

**Parinibbātu bhante Bhagavā, Parinibbātu Sugato,**  
*May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,*

**Parinibbānakālo dāni bhante Bhagavato.**  
*now is the time, reverend Sir, for the Gracious One's Complete Emancipation.*

**Bhāsita kho panesā Bhagavato vācā:**  
*For the Gracious One has said these words:*

**‘Na tāvāhaṃ Pāpima Parinibbāyissāmi,**  
*‘I will not attain Complete Emancipation, Bad One,*

**yāva me idaṃ brahmacariyaṃ na iddhañ-ceva bhavissati phītañ-ca,**  
*for as long as this spiritual life of mine has not become successful and prosperous,*

**vitthārikaṃ bāhujaññaṃ puthubhūtaṃ,**  
*well spread out, possessed by many, become great,*

**yāva devamanussehi suppakāsitāṃ.**<sup>170</sup>  
*until it is well explained amongst devas and men.’*

**Etarahi kho pana bhante Bhagavato brahmacariyaṃ**  
*But at present, reverend Sir, the Gracious One's spiritual life*

**iddhañ-ceva phītañ-ca, vitthārikaṃ bāhujaññaṃ puthubhūtaṃ**  
*is successful and prosperous, well spread out, possessed by many, become great,*

**yāva devamanussehi suppakāsitāṃ.**  
*it is well explained amongst devas and men.*

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<sup>170</sup> For the correct parsing of this phrase see PED, *yāva*. Wijesekera, Syntax §9, has an interesting discussion as to whether we may have an archaic plural dative form here (= Skt. - (e)bhyas), and quotes the BHS parallel at Divy 201: *yāvad-deva manuṣyebhyaḥ*. If that was the correct interpretation we would need to translate: *until it is well explained to devas and men*; but as it also makes sense as a locative plural we cannot be sure which way to take it.

**Parinibbātu bhante Bhagavā, Parinibbātu Sugato,**

May the Gracious One attain Complete Emancipation, reverend Sir, may the Fortunate One attain Complete Emancipation,

**Parinibbānakālo dāni bhante Bhagavato” ti.**

now is the time, reverend Sir, for the Gracious One’s Complete Emancipation.”

**Evaṃ vutte, Bhagavā Māraṃ Pāpimantaṃ etad-avoca:**

When that was said the Gracious One said this to the Wicked Māra:

**“Appossukko tvaṃ Pāpima hohi,**

“You should have little concern, Bad One,

**na ciraṃ Tathāgatassa Parinibbānaṃ bhavissati,**

in no long time the Realised One will become completely emancipated,

**ito tiṇṇaṃ māsānaṃ accayena, Tathāgato Parinibbāyissatī” ti.**

after three months have passed from now, the Realised One will attain Complete Emancipation.”

**Atha kho Bhagavā Cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossajji.**

Then at the Cāpāla shrine the Gracious One, mindfully, with full awareness, relinquished the life process.

**Ossaṭṭhe ca Bhagavatā āyusaṅkhāre<sup>171</sup> mahābhūmicālo ahosi,**

With the relinquishment of the life process by the Gracious One there was a great earthquake,

**bhīṃsanako lomahaṃso, devadundubhiyo ca phaliṃsu.**

and a fearful, horrifying crash of the devas’ (thunder) drum.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

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<sup>171</sup> *Ossaṭṭhe ... āyusaṅkhāre* is a locative absolute construction implying simultaneity; see Syntax §183b.

**“Tulam-atulañ-ca sambhavaṃ,<sup>172</sup>**  
“Measurable and immeasurable continuity,

**Bhavasāṅkhāram-avassajji Muni.**  
And the continuation-process the Sage relinquished.

**Ajjhattarato samāhito,**  
Content in himself, and concentrated,

**Abhindi kavacam-ivattasambhavan”-ti.**  
He broke continuity of self like a coat of mail.”

## **6-2: JAṬILASUTTAM (52)**

### **THE DISCOURSE ABOUT THOSE WITH KNOTTED HAIR**

**Evam me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatthī,

**Pubbārāme Migāramātupāsāde.**  
at the Eastern Monastery in Migāra’s mother’s mansion.

**Tena kho pana samayena Bhagavā**  
Then at that time the Gracious One

**sāyanhasamayaṃ patisallāṇā vuṭṭhito bahidvārakoṭṭhake nisīno hoti.**  
having risen from seclusion in the evening time, was sitting outside the doorway.

**Atha kho rājā Pasenadi Kosalo yena Bhagavā tenupasaṅkami,**  
Then the Kosalan King Pasenadi went to the Gracious One,

**upasaṅkamtivā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

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<sup>172</sup> The exact interpretation of this phrase is very unsure; the Commentary offers several explanations: measurable action (*tulam*) immeasurable action (*atulam*); sense-sphere and form-sphere action (*tulam*), formless sphere action (*atulam*); measurable fruition (*tulam*), immeasurable fruition (*atulam*); or it means measuring (*tulam*) the advantages of the immeasurable (*atulam*, i.e. *nibbāna*).

For *sambhava* PED only gives the meanings: *origin, birth, production*; but SED gives many more meanings for this word, among which we find: *being, existence*, (here translated as continuity); or it may be that we should take *sambhava* for *bhava* m.c. with the same meaning.

**Tena kho pana samayena satta ca jaṭilā, satta ca nigaṇṭhā,**

Then at that time seven knotted-haired ascetics, seven of those knot-free (i.e. Jainas),

**satta ca acelakā, satta ca ekasāṭakā, satta ca paribbājakā,**

seven naked ascetics, seven one-cloakers, and seven wanderers,

**parūḷhakacchanakhalomā<sup>173</sup> khārividham-ādāya,**

with their nails, armpit-hair, and body hair grown long, having taken up their various requisites,

**Bhagavato avidūre atikkamanti.**

were passing by not far away from the Gracious One.

**Addasā kho rājā Pasenadi Kosalo te satta ca jaṭile, satta ca nigaṇṭhe,**

The Kosalan King Pasenadi saw those seven knotted-haired ascetics, seven of those knot-free,

**satta ca acelake, satta ca ekasāṭake, satta ca paribbājake,**

seven naked ascetics, seven one-cloakers, and seven wanderers,

**parūḷhakacchanakhalome khārividham-ādāya,**

with their nails, armpit-hair, and body hair grown long, who, having taken up their various requisites,

**Bhagavato avidūre atikkamante.**

were passing by not far away from the Gracious One.

**Disvāna, uṭṭhāyāsanaṃ, ekaṃsaṃ uttarāsaṅgaṃ karitvā,**

Having seen (them), after rising from his seat, arranging his outer robe on one shoulder,

**dakkhiṇaṃ jāṇumaṇḍaṃ paṭhaviyaṃ nihantvā,**

placing his right knee-cap on the ground,

**yena te satta ca jaṭilā, satta ca nigaṇṭhā, satta ca acelakā,**

towards the place where those seven knotted-haired ascetics, seven of those knot-free, seven naked ascetics,

**satta ca ekasāṭakā, satta ca paribbājakā,**

seven one-cloakers, and seven wanderers were,

**tenañjaliṃ paṇāmetvā, tikkhattuṃ nāmaṃ sāvesi:**

raising his hands in respectful salutation, he three times announced his name, (saying):

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<sup>173</sup> Commentary: *parūḷhakacchanakhalomā ti parūḷhakacchalomā parūḷhanakhā parūḷha-avasesalomā ca, kacchādīsū dīghalomā dīghanakhā cā ti attho.*

**“Rājāhaṃ bhante Pasenadi Kosalo” ti.**

“Reverend Sirs, I am the Kosalan King Pasenadi.”

**Atha kho rājā Pasenadi Kosalo**

Then the Kosalan King Pasenadi,

**acirapakkantesu tesu sattasu ca jaṭilesu, sattasu ca nigaṇṭhesu,**

° not long after those seven knotted-haired ascetics, seven of those knot-free,

**sattasu ca acalekesu, sattasu ca ekasāṭakesu, sattasu ca paribbājakesu,**<sup>174</sup>

seven naked ascetics, seven one-cloakers, and seven wanderers had gone,

**yena Bhagavā tenupasaṅkami,**

went to the Gracious One,

**upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.**

and after going and worshipping the Gracious One, he sat down on one side,

**Ekamantaṃ nisinno kho rājā Pasenadi Kosalo**

While sat on one side the Kosalan King Pasenadi

**Bhagavantaṃ etad-avoca: “Ye ca kho bhante loke Arahanto vā,**

said this to the Gracious One: “Among those in the world, reverend Sir, who are Worthy Ones,

**Arahattamaggaṃ vā samāpannā, ete tesaṃ aññatarā” ti.**

or have entered the path to Worthiness, these are some of them.”

**“Dujjānaṃ kho panetaṃ Mahārāja tayā gihinā kāmabhoginā**

“But this is hard to know, Great King, by you, a householder, partaking of sense pleasures,

**puttasambādhasayanaṃ ajjhāvasantena,**

by one dwelling in a sleeping place crowded with sons,

**Kāsikacandanaṃ paccanubhontena,**

by one enjoying sandalwood from Kāsi,

**mālāgandhavilepanaṃ dhārayantena,**

by one wearing garlands, scents, and creams,

**jātarūparajataṃ sādiyantena:**

by one delighting in gold and silver:

**‘Ime vā Arahanto ime vā arahattamaggaṃ samāpannā’ ti.**

‘These are Worthy Ones, or these have entered the path to Worthiness,’

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<sup>174</sup> The locative absolute construction is used here to signify *the time after which*.



**Samvāsena kho Mahārāja sīlaṃ veditabbaṃ,**

Through living together, Great King, one can understand (a person's) virtue,

**tañ-ca kho dīghena addhunā, na ittarena,**

and that after a long time, and not after a short time,

**manasikarotā no amanasikarotā, paññavatā no duppaññaena.**

by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

**Samvohārena kho Mahārāja soceyyaṃ veditabbaṃ,**

Through having dealings together, Great King, one can understand (a person's) purity,

**tañ-ca kho dīghena addhunā, na ittarena,**

and that after a long time, and not after a short time,

**manasikarotā no amanasikarotā, paññavatā no duppaññaena.**

by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

**Āpadāsu kho Mahārāja thāmo veditabbo,**

Through misfortunes, Great King, one can understand (a person's) stamina,

**so ca kho dīghena addhunā, na ittarena,**

and that after a long time, and not after a short time,

**manasikarotā no amanasikarotā, paññavatā no duppaññaena.**

by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.

**Sākacchāya kho Mahārāja paññā veditabbā,**

Through discussion, Great King, one can understand (a person's) wisdom,

**sā ca kho dīghena addhunā, na ittarena,**

and that after a long time, and not after a short time,

**manasikarotā no amanasikarotā, paññavatā no duppaññaenā” ti.**

by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.”

**“Acchariyaṃ bhante, abbhutaṃ bhante,**

“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

**yāva subhāsitañ-cidaṃ bhante Bhagavatā:**

how well spoken that was, reverend Sir, by the Gracious One:

**‘Dujjānaṃ kho panetaṃ Mahārāja tayā gihinā kāmabhoginā,**

*‘But this is hard to know, Great King, by you, a householder, partaking of sense pleasures,*

**puttasambādhasayanaṃ ajjhāvasantena,**

*by one dwelling in a sleeping place crowded with sons,*

**Kāsikacandanaṃ paccanubhontena,**

*by one enjoying sandalwood from Kāsi,*

**mālāgandhavilepanaṃ dhārayantena,**

*by one wearing garlands, scents, and creams,*

**jātarūparajataṃ sādiyantena:**

*by one delighting in gold and silver:*

**“Ime vā Arahanto ime vā arahattamaggaṃ samāpannā” ti.**

*“These are Worthy, or these have entered the path to Worthiness,”*

**Samvāsena kho Mahārāja sīlaṃ veditabbaṃ,**

*Through living together, Great King, one can understand (a person’s) virtue,*

**tañ-ca kho dīghena addhunā, na ittarena,**

*and that after a long time, and not after a short time,*

**manasikarotā no amanasikarotā, paññavatā no duppaññena.**

*by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.*

**Samvohārena kho Mahārāja soceyyaṃ veditabbaṃ,**

*Through having dealings together, Great King, one can understand (a person’s) purity,*

**tañ-ca kho dīghena addhunā, na ittarena,**

*and that after a long time, and not after a short time,*

**manasikarotā no amanasikarotā, paññavatā no duppaññena.**

*by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.*

**Āpadāsu kho Mahārāja thāmo veditabbo,**

*Through misfortunes, Great King, one can understand (a person’s) stamina,*

**so ca kho dīghena addhunā, na ittarena,**

*and that after a long time, and not after a short time,*

**manasikarotā no amanasikarotā, paññavatā no duppaññena.**

*by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.*

**Sācacchāya kho Mahārāja paññā veditabbā,**

*Through discussion, Great King, one can understand (a person's) wisdom,*

**sā ca kho dīghena addhunā, na ittarena,**

*and that after a long time, and not after a short time,*

**manasikarotā no amanasikarotā, paññavatā no duppaññenā' ti.**

*by one applying the mind, not by one not applying the mind, by one with wisdom, not by one with poor wisdom.'*

**Ete bhante mama purisā corā<sup>175</sup> ocarakā janapadam ocaritvā āgacchanti,**

*These, reverend Sir, are my men, imposters and spies, who are returning after spying on the country,*

**te hi paṭhamam otiṇṇam, aham pacchā otarissāmi.<sup>176</sup>**

*for first they have gone down (to the country), and afterwards I will go down.*

**Idāni te bhante tam rajojallam pavāhetvā,**

*Now these, reverend Sir, having removed dust and dirt,*

**nhātā suvilittā kappitakesamassū odātavattavasanā,**

*being bathed, well annointed, with trimmed hair and beards, dressed in clean clothes,*

**pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāressantī' ti.**

*and provided with and possessing the five strands of sensual pleasures, will amuse themselves."*

**Atha kho Bhagavā, etam-attham veditvā,**

*Then the Gracious One, having understood the significance of it,*

**tāyam velāyam imam udānam udānesi:**

*on that occasion uttered this exalted utterance:*

**“Na vāyameyya sabbattha, nāññassa puriso siyā,**

*“One should not endeavour in all circumstances, one should not be another's man,*

**Nāññam nissāya jīveyya, Dhammena na vaṇim care” ti.**

*One should not live depending on another, one should not live trading in Dhamma.”*

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<sup>175</sup> In the ChS version of the same story in Saṃyuttanikāya (Kosalasaṃyutta 2.1) the reading is *carā*, but BJT and the Commentary read *corā*, a thief, a robber. Here I take it, it means one who has stolen an appearance, a fraud, an imposter (a meaning also found in modern Sinhala).

<sup>176</sup> There are numerous variant readings for this word in the editions - any translation should be considered tentative.

### 6-3: PACCAVEKKHANASUTTAM (53)

#### THE DISCOURSE ABOUT REFLECTING

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena ko pana samayena Bhagavā attano**

° Then at that time the Gracious One was sitting reflecting on his own

**aneke pāpake akusale dhamme pahīṇe paccavekkhamāno nisinno hoti,**  
abandonment of countless bad, unwholesome things,

**aneke ca kusale dhamme bhāvanāya pāripūriṃ gate.**  
and how through development countless wholesome things had come to fulfilment.

**Atha kho Bhagavā, etam-attham veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Ahu pubbe tadā nāhu; nāhu pubbe tadā ahu;**  
“Before it was, then it wasn't; before it wasn't, then it was;

**Na cāhu, na ca bhavissati, na cetaṛahi vijjatī” ti.**<sup>177</sup>  
It was not, and it will not be, and at present it is not found.”

### 6-4: PAṬHAMANĀNĀTITTHIYASUTTAM (54)

#### THE FIRST DISCOURSE ABOUT THE VARIOUS SECTARIANS

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

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<sup>177</sup> To paraphrase in line with the Commentary: *Before* Awakening there was defilement, *then it was not*; *before* the moment of Awakening that measureless, faultless thing (the Path) was *not* fulfilled, *then it was*; the moment of the Noble-Path was *not* before Awakening, and *will not be* in the future, and *at present it is not found*, being a one-time unrepeatable experience.

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena sambahulā nānātitthiyā,**

Then at that time many and various sectarians,

**samaṇabrāhmaṇaparibbājakā Sāvatthiyaṃ paṭivasanti,**

ascetics, brāhmaṇas, and wanderers were living at Sāvatthī,

**nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:**

having various views, various likings, various tendencies, subject to dependence on various views, (such as):

**1. Santeke samaṇabrāhmaṇā<sup>178</sup> evaṃvādinō evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Sassato loko**

“The world is eternal

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**2. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Asassato loko**

“The world is not eternal

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**3. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Antavā loko**

“The world is finite

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

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<sup>178</sup> The Commentary says: *samaṇabrāhmaṇā ti pabbajjūpagamena samaṇā, jātiyā brāhmaṇā; lokena vā samaṇā ti ca brāhmaṇā ti ca evaṃ gahitā*; I prefer the 2nd alternative, which is the normal meaning for this compound.

**4. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Anantavā loko**

“The world is infinite

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**5. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Taṃ jīvaṃ taṃ sarīraṃ<sup>179</sup>**

“That which is soul, that is (also) the body

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**6. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Aññaṃ jīvaṃ aññaṃ sarīraṃ**

“The soul is one thing, the body is another thing,

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**7. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Hoti tathāgato param-maraṇā<sup>180</sup>**

“The individual exists after death

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

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<sup>179</sup> Notice that the terminology used here is not that used in the Buddhist texts themselves (where a comparable analysis might be *nāma* & *rūpa*); this ensures that what we are dealing with here are true reports of the sorts of views that were held by the other sects.

<sup>180</sup> The Commentary defines *tathāgata* here as *attā*, the individual self (ChS has the variant reading *satta*, being). This is therefore yet another usage in these views unknown to the Buddhist scriptures, and raises the question as to the relationship between the Buddhist meaning, in the sense of one who has attained Awakening, and the usage implied here, and whether the term was current before its use in the Buddhist sense.

**8. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Na hoti tathāgato param-maraṇā**

“The individual does not exist after death

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**9. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Hoti ca na hoti ca tathāgato param-maraṇā**

“The individual exists and does not exist after death

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**10. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Neva hoti ca, na na hoti ca tathāgato param-maraṇā**

“The individual neither exists nor does not exist after death

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**Te bhaṇḍana-jātā kalahajātā vivādāpannā**

° They lived contending, quarelling, disputing,

**aññam-aññam mukhasattīhi<sup>181</sup> vitudentā viharanti:**

attacking each other with sharp tongues, (saying):

**“Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo” ti.**

“Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.”

**Atha kho sambahulā bhikkhū, pubbanhasamayam nivāsetvā,**

Then many monks, having dressed in the morning time,

**pattacīvaram-ādāya,<sup>182</sup> Sāvatthim piṇḍāya pavisiṃsu.**

after picking up their bowl and robe, entered Sāvatthī for alms.

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<sup>181</sup> More literally we could translate: *with sword-like mouths*.

<sup>182</sup> We may have expected a plural form here, as the subject is plural, but *cīvaram* appears to be singular.

**Sāvatthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkantā,**

After walking for alms in Sāvatthī, while returning from the alms-round after the meal,

**yena Bhagavā tenupasaṅkamimsu,**

they went to the Gracious One,

**upasaṅkamtvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:**

While sat on one side those monks said this to the Gracious One:

**“Idha bhante sambahulā nānātitthiyā,**

“Here, reverend Sir, many and various sectarians,

**samaṇabrāhmaṇaparibbājakā Sāvatthiyaṃ paṭivasanti,**

ascetics, brāhmaṇas, and wanderers are living at Sāvatthī,

**nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:**

having various views, various likings, various tendencies, subject to dependence on various views, (such as):

**1. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There are some ascetics and brāhmaṇas who are of this argument, this view:

**‘Sassato loko**

**‘The world is eternal**

**- idam-eva saccaṃ mogham-aññan’-ti.**

**- this alone is the truth, (all) else is foolish.’**

**2. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

But there are some ascetics and brāhmaṇas who are of this argument, this view:

**‘Asassato loko**

**‘The world is not eternal**

**- idam-eva saccaṃ mogham-aññan’-ti.**

**- this alone is the truth, (all) else is foolish.’**

**3. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There are some ascetics and brāhmaṇas who are of this argument, this view:

**‘Antavā loko**

**‘The world is finite**



- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**4. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Anantavā loko**

*'The world is infinite*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**5. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Taṃ jīvaṃ taṃ sarīraṃ**

*'That which is soul, that is (also) the body*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**6. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Aññaṃ jīvaṃ aññaṃ sarīraṃ**

*'The soul is one thing, the body is another thing,*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**7. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Hoti tathāgato param-maraṇā**

*'The individual exists after death*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**8. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Na hoti tathāgato param-maraṇā**

*'The individual does not exist after death*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**9. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Hoti ca na hoti ca tathāgato param-maraṇā**

*'The individual exists and does not exist after death*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**10. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Neva hoti ca, na na hoti ca tathāgato param-maraṇā**

*'The individual neither exists nor does not exist after death*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**Te bhaṇḍanajātā kalahajātā vivādāpannā**

*° They live contending, quarelling, disputing,*

**aññam-aññaṃ mukhasattīhi vitudentā viharanti:**

*attacking each other with sharp tongues, (saying):*

**'Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo' "** ti.

*'Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.'* "

**"Aññatitthiyā bhikkhave paribbājakā andhā, acakkhukā,**

*"Wanderers from other sects, monks, are blind, without vision,*

**atthaṃ na jānanti, anattaṃ na jānanti,**

*they do not know what is good, they do not know what is not good,*

**Dhammaṃ na jānanti, adhammaṃ na jānanti.**

*they do not know what is Dhamma, they do not know what is not Dhamma.*

**Te atthaṃ ajānantā anattaṃ ajānantā,**

*They, not knowing what is good, not knowing what is not good,*

**Dhammaṃ ajānantā, adhammaṃ ajānantā,**

*not knowing what is Dhamma, not knowing what is not Dhamma,*

**bhaṇḍanajātā kalahajātā vivādāpannā**

*° live contending, quarelling, disputing,*

**aññam-aññam mukhasattīhi vitudentā viharanti:**

attacking each other with sharp tongues, (saying):

**‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ti.**

‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’

**Bhūtapubbam bhikkhave imissāyeva Sāvattiyā aññataro Rājā ahosi.**

Formerly, monks, in this Sāvattī there was a certain King.

**Atha kho bhikkhave so Rājā aññataram purisaṃ āmantesi:**

Then that King, monks, addressed a certain man, (saying):

**‘Ehi tvaṃ ambho purisa yāvatakā Sāvattiyā jaccandhā**

‘Please go, dear Sir, and as many of those congenitally blind as there are in Sāvattī

**te sabbe ekajjham sannipātehi’ ti.**

assemble them in one place.’

**‘Evaṃ Devā’ ti kho bhikkhave so puriso tassa Rañño paṭissutvā,**

‘Yes, your Majesty’, said that man, monks, and after replying to the King,

**yāvatakā Sāvattiyā jaccandhā te sabbe gahetvā,**

and after taking hold of all of those congenitally blind in Sāvattī,

**yena so Rājā tenupasaṅkami, upasaṅkamitvā taṃ Rājānaṃ etad-avoca:**

he went to the King, and after going he said this to the King:

**‘Sannipātita kho te Deva yāvatakā Sāvattiyā jaccandhā’ ti.**

‘As many of those congenitally blind as there are in Sāvattī, your Majesty, have assembled.’

**‘Tena hi bhaṇe jaccandhānaṃ hatthiṃ dassēhi’ ti.**

‘Then show an elephant, I say, to those congenitally blind.’

**‘Evaṃ Devā’ ti kho bhikkhave so puriso tassa Rañño paṭissutvā,**

‘Yes, your Majesty’, said that man, monks, and after replying to the King,

**jaccandhānaṃ hatthiṃ dassesi:**

he showed an elephant to those congenitally blind, (saying):

**‘Ediso jaccandhā hatthi!’ ti**

‘Such is an elephant, blind men!’

**Ekaccānaṃ jaccandhānaṃ hatthissa sīsaṃ dassesi:**

To some of those congenitally blind he showed the elephant’s head, (saying):

**‘Ediso jaccandhā hatthi!’ ti.**

‘Such is an elephant, blind men!’

**Ekaccānaṃ jaccandhānaṃ hatthissa kaṇṇaṃ dassesi:**

To some of those congenitally blind he showed the elephant's ear, (saying):

**‘Ediso jaccandhā hatthī!’ ti.**

‘Such is an elephant, blind men!’

**Ekaccānaṃ jaccandhānaṃ hatthissa dantaṃ dassesi:**

To some of those congenitally blind he showed the elephant's tusk, (saying):

**‘Ediso jaccandhā hatthī!’ ti.**

‘Such is an elephant, blind men!’

**Ekaccānaṃ jaccandhānaṃ hatthissa soṇḍaṃ dassesi:**

To some of those congenitally blind he showed the elephant's trunk, (saying):

**‘Ediso jaccandhā hatthī!’ ti.**

‘Such is an elephant, blind men!’

**Ekaccānaṃ jaccandhānaṃ hatthissa kāyaṃ dassesi:**

To some of those congenitally blind he showed the elephant's body, (saying):

**‘Ediso jaccandhā hatthī!’ ti.**

‘Such is an elephant, blind men!’

**Ekaccānaṃ jaccandhānaṃ hatthissa pādaṃ dassesi:**

To some of those congenitally blind he showed the elephant's leg, (saying):

**‘Ediso jaccandhā hatthī!’ ti.**

‘Such is an elephant, blind men!’

**Ekaccānaṃ jaccandhānaṃ hatthissa satthiṃ dassesi:**

To some of those congenitally blind he showed the elephant's thigh, (saying):

**‘Ediso jaccandhā hatthī!’ ti.**

‘Such is an elephant, blind men!’

**Ekaccānaṃ jaccandhānaṃ hatthissa naṅguṭṭhaṃ dassesi:**

To some of those congenitally blind he showed the top of the elephant's tail, (saying):

**‘Ediso jaccandhā hatthī!’ ti.**

‘Such is an elephant, blind men!’

**Ekaccānaṃ jaccandhānaṃ hatthissa vāladhiṃ dassesi:**

To some of those congenitally blind he showed the tip of the elephant's tail, (saying):

**‘Ediso jaccandhā hatthī!’ ti.**

‘Such is an elephant, blind men!’

**Atha kho bhikkhave so puriso jaccandhānaṃ hatthiṃ dassetvā,**  
Then, monks, that man, having shown the elephant to those congenitally blind,

**yena so Rājā tenupasaṅkami, upasaṅkamitvā taṃ Rājānaṃ etad-avoca:**  
went to the King, and after going he said this to the King:

**‘Diṭṭho kho tehi Deva jaccandhehi hatthi,**  
‘Those congenitally blind have seen the elephant, your Majesty,

**yassa dāni Devo kālaṃ maññatī’ ti.**  
now is the time for whatever you are thinking, your Majesty.’

**Atha kho bhikkhave so Rājā yena te jaccandhā tenupasaṅkami,**  
Then that King, monks, went to the congenitally blind,

**upasaṅkamitvā te jaccandhe etad-avoca:**  
and after going he said this to those congenitally blind:

**‘Diṭṭho vo jaccandhā hatthī?’ ti.**  
‘Did you see the elephant, blind men?’

**‘Evaṃ Deva diṭṭho no hatthī’ ti.**  
‘Yes, your Majesty, we did see the elephant.’

**‘Vadetha jaccandhā, “Ediso hatthī” ’ ti.**  
‘Speak, blind men, (and say): “Such is an elephant.” ’

**Yehi bhikkhave jaccandhehi<sup>183</sup> hatthissa sīsaṃ diṭṭhaṃ ahosi,**  
Those congenitally blind who had seen the elephant’s head, monks,

**te evam-āhaṃsu: ‘Ediso deva hatthi seyyathā pi kumbho’ ti.**  
said this: ‘Such is an elephant, your Majesty, he is like a pot.’

**Yehi bhikkhave jaccandhehi hatthissa kaṇṇo diṭṭho ahosi,**  
Those congenitally blind who had seen the elephant’s ear, monks,

**te evam-āhaṃsu: ‘Ediso deva hatthi seyyathā pi suppan’ ti.**  
said this: ‘Such is an elephant, your Majesty, he is like a winnowing fan.’

**Yehi bhikkhave jaccandhehi hatthissa danto diṭṭho ahosi,**  
Those congenitally blind who had seen the elephant’s tusk, monks,

**te evam-āhaṃsu: ‘Ediso deva hatthi seyyathā pi phālo’ ti.**  
said this: ‘Such is an elephant, your Majesty, he is like a ploughshare.’

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<sup>183</sup> Note the use of the instrumental of attendant circumstance here, more literally: *those with congenital blindness*.

**Yehi bhikkhave jaccandhehi hatthissa soṇḍo diṭṭho ahosi,**

Those congenitally blind who had seen the elephant's trunk, monks,

**te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi naṅgalīsā' ti.**

said this: 'Such is an elephant, your Majesty, he is like a plough-pole.'

**Yehi bhikkhave jaccandhehi hatthissa kāyo diṭṭho ahosi,**

Those congenitally blind who had seen the elephant's body, monks,

**te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi koṭṭho' ti.**

said this: 'Such is an elephant, your Majesty, he is like a store-house'

**Yehi bhikkhave jaccandhehi hatthissa pādo diṭṭho ahosi,**

Those congenitally blind who had seen the elephant's leg, monks,

**te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi thūno' ti.**

said this: 'Such is an elephant, your Majesty, he is like a pillar.'

**Yehi bhikkhave jaccandhehi hatthissa satthi diṭṭho ahosi,**

Those congenitally blind who had seen the elephant's thighs, monks,

**te evam-āhaṃsu: 'Ediso deva hatthi seyyathā pi udukkhalo' ti.**

said this: 'Such is an elephant, your Majesty, he is like a mortar.'

**Yehi bhikkhave jaccandhehi hatthissa naṅguṭṭhaṃ diṭṭhaṃ ahosi,**

Those congenitally blind who had seen the top of the elephant's tail, monks,

**te evam-āhaṃsu, 'Ediso deva hatthi seyyathā pi musalo' ti.**

said this: 'Such is an elephant, your Majesty, he is like a pestle.'

**Yehi bhikkhave jaccandhehi hatthissa vāladhi diṭṭho ahosi,**

Those congenitally blind who had seen the tip of the elephant's tail, monks,

**te evam-āhaṃsu, 'Ediso deva hatthi seyyathā pi sammajjanī' ti,**

said this: 'Such is an elephant, your Majesty, he is like a broom,'

**te: 'Ediso hatthi nediso hatthi; nediso hatthi ediso hatthī' ti,**

and they, (saying): 'Such is an elephant, such is not an elephant; such is not an elephant, such is an elephant,'

**aññam-aññam muṭṭhīhi saṃkhubhiṃsu,**

hit each other with their fists,

**tena ca pana bhikkhave so rājā attamano ahosi.**

and with that, monks, the King was pleased.

**Evam-eva kho bhikkhave aññatitthiyā paribbājakā**

Just so, monks, wanderers from other sects

**andhā acakkhukā atthaṃ na jānanti, anattaṃ na jānanti,**  
are blind, without vision, *they do not know what is good, they do not know what is not good,*

**Dhammaṃ na jānanti, adhammaṃ na jānanti.**  
*they do not know what is Dhamma, they do not know what is not Dhamma.*

**Te atthaṃ ajānantā, anattaṃ ajānantā,**  
*They, not knowing what is good, not knowing what is not good,*

**Dhammaṃ ajānantā, adhammaṃ ajānantā,**  
*not knowing what is Dhamma, not knowing what is not Dhamma,*

**bhaṇḍanajātā kalahajātā vivādāpannā**  
*° live contending, quarelling, disputing,*

**aññam-aññam mukhasattīhi vitudentā viharanti:**  
*attacking each other with sharp tongues, (saying):*

**‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ” ti.**  
*‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’ ”*

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
*Then the Gracious One, having understood the significance of it,*

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
*on that occasion uttered this exalted utterance:*

**“Imesu kira sajjanti, eke samaṇabrāhmaṇā,**  
*“Some ascetics and brāhmaṇas, it seems, are attached to these (views),*

**Viggayha<sup>184</sup> naṃ vivadanti janā ekaṅgadassino” ti.**  
*Having grasped ahold of it, they dispute, (like) people who see (only) one side.”*

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<sup>184</sup> I take *viggayha* here as the absolutive to *viggaṇhati*, with the meaning *having taken up, grasped hold of*. The Commentary explains that *iva* must be understood in the last pādayuga.

### 6-5: DUTIYANĀNĀTITTHIYASUTTAM (55)

#### THE SECOND DISCOURSE ABOUT THE VARIOUS SECTARIANS

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena sambahulā nānātitthiyā,**  
Then at that time many and various sectarians,

**samaṇabrāhmaṇaparibbājakā Sāvattthiyaṃ paṭivasanti,**  
ascetics, brāhmaṇas, and wanderers were living at Sāvattthī,

**nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:**  
having various views, various likings, various tendencies, subject to dependence on various views, (such as):-

**1. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Sassato attā ca loko ca**

“The self and the world are eternal

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**2. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Asassato attā ca loko ca**

“The self and the world are not eternal

**- idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**3. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Sassato asassato attā ca loko ca**

“The self and the world are eternal and not eternal



- **idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**4. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Neva sassato nāsassato attā ca loko ca**

“The self and the world are neither eternal nor not eternal

- **idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**5. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Sayamkato attā ca loko ca**

“The self and the world are made by oneself

- **idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**6. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Paramkato attā ca loko ca**

“The self and the world are made by another

- **idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**7. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Sayamkato paramkato attā ca loko ca**

“The self and the world are made by oneself and by another

- **idam-eva saccaṃ mogham-aññan”-ti.**

- this alone is the truth, (all) else is foolish.”

**8. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Asayamkāro aparamkāro adhiccasamuppanno attā ca loko ca**

“The self and the world are neither made by oneself nor by another, but have arisen fortuitously

- idam-eva saccaṃ mogham-aññaṃ"-ti.

- this alone is the truth, (all) else is foolish."

**9. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**"Sassataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are eternal

- idam-eva saccaṃ mogham-aññaṃ"-ti.

- this alone is the truth, (all) else is foolish."

**10. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**"Asassataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are not eternal

- idam-eva saccaṃ mogham-aññaṃ"-ti.

- this alone is the truth, (all) else is foolish."

**11. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**"Sassataṃ asassataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are eternal and not eternal

- idam-eva saccaṃ mogham-aññaṃ"-ti.

- this alone is the truth, (all) else is foolish."

**12. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**"Neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are neither eternal nor not eternal

- idam-eva saccaṃ mogham-aññaṃ"-ti.

- this alone is the truth, (all) else is foolish."

**13. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Sayamkataṃ sukhadukkhaṃ attā ca loko ca**

“Pleasure and pain, the self and the world are made by oneself

**- idam-eva saccaṃ moghaṃ-aññaṃ”-ti.**

- this alone is the truth, (all) else is foolish.”

**14. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Paramkataṃ sukhadukkhaṃ attā ca loko ca**

“Pleasure and pain, the self and the world are made by another

**- idam-eva saccaṃ moghaṃ-aññaṃ”-ti.**

- this alone is the truth, (all) else is foolish.”

**15. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Sayamkataṃ paramkataṃ sukhadukkhaṃ attā ca loko ca**

“Pleasure and pain, the self and the world are made by oneself and by another

**- idam-eva saccaṃ moghaṃ-aññaṃ”-ti.**

- this alone is the truth, (all) else is foolish.”

**16. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Asayamkāraṃ aparamkāraṃ adhiccasamuppannaṃ**

° “Pleasure and pain, the self and the world are neither made by oneself nor by another,

**sukhadukkhaṃ attā ca loko ca**

but have arisen fortuitously

**- idam-eva saccaṃ moghaṃ-aññaṃ”-ti.**

- this alone is the truth, (all) else is foolish.”

**Te bhaṇḍana-jātā kalahajātā vivādāpannā**

° They lived contending, quarelling, disputing,

**aññaṃ-aññaṃ mukhasattīhi vitudentā viharanti:**

attacking each other with sharp tongues, (saying):

**“Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo” ti.**

“Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.”

**Atha kho sambahulā bhikkhū, pubbanhasamayam nivāsetvā,**

Then many monks, having dressed in the morning time,

**pattacīvaram-ādāya, Sāvatthim piṇḍāya pavisimsu.**

after picking up their bowls and robes, entered Sāvatthī for alms.

**Sāvatthiyam piṇḍāya caritvā, pacchābhattam piṇḍapāṭapaṭikkantā,**

And after walking for alms in Sāvatthī, while returning from the alms-round after the meal,

**yena Bhagavā tenupasaṅkamimsu,**

they went to the Gracious One,

**upasaṅkamtvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:**

While sat on one side those monks said this to the Gracious One:

**“Idha bhante sambahulā nānātitthiyā,**

“Here, reverend Sir, many and various sectarians,

**samaṇabrāhmaṇaparibbājakā Sāvatthiyam paṭivasanti,**

ascetics, brāhmaṇas, and wanderers are living at Sāvatthī,

**nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:**

having various views, various likings, various tendencies, subject to dependence on various views, (such as):

**1. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There are some ascetics and brāhmaṇas who are of this argument, this view:

**‘Sassato attā ca loko ca**

‘The self and the world are eternal

**- idam-eva saccaṃ mogham-aññan’-ti.**

- this alone is the truth, (all) else is foolish.’

**2. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

But there are some ascetics and brāhmaṇas who are of this argument, this view:

**‘Asassato attā ca loko ca**

‘The self and the world are not eternal

**- idam-eva saccaṃ mogham-aññan’-ti.**

- this alone is the truth, (all) else is foolish.’

**3. Santeke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Sassato asassato attā ca loko ca**

*‘The self and the world are eternal and not eternal*

**- idam-eva saccaṁ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**4. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Neva sassato nāsassato attā ca loko ca**

*‘The self and the world are neither eternal nor not eternal*

**- idam-eva saccaṁ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**5. Santeke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Sayamkato attā ca loko ca**

*‘The self and the world are made by oneself*

**- idam-eva saccaṁ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**6. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Paramkato attā ca loko ca**

*‘The self and the world are made by another*

**- idam-eva saccaṁ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**7. Santeke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Sayamkato paramkato attā ca loko ca**

*‘The self and the world are made by oneself and by another*

**- idam-eva saccaṁ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**8. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Asayaṁkāro aparaṁkāro adhiccasamuppanno attā ca loko ca**

*‘The self and the world are neither made by oneself nor by another, but have arisen fortuitously*

**- idam-eva saccaṁ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**9. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Sassataṁ sukhadukkhaṁ attā ca loko ca**

*‘Pleasure and pain, the self and the world are eternal*

**- idam-eva saccaṁ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**10. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Asassataṁ sukhadukkhaṁ attā ca loko ca**

*‘Pleasure and pain, the self and the world are not eternal*

**- idam-eva saccaṁ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**11. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Sassataṁ asassataṁ sukhadukkhaṁ attā ca loko ca**

*‘Pleasure and pain, the self and the world are eternal and not eternal*

**- idam-eva saccaṁ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**12. Santeke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Neva sassataṁ nāsassataṁ sukhadukkhaṁ attā ca loko ca**

*‘Pleasure and pain, the self and the world are neither eternal nor not eternal*

**- idam-eva saccaṁ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**13. Santi paneke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Sayamkataṃ sukhadukkhaṃ attā ca loko ca**

*‘Pleasure and pain, the self and the world are made by oneself*

**- idam-eva saccaṃ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**14. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Paramkataṃ sukhadukkhaṃ attā ca loko ca**

*‘Pleasure and pain, the self and the world are made by another*

**- idam-eva saccaṃ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**15. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Sayamkataṃ paramkataṃ sukhadukkhaṃ attā ca loko ca**

*‘Pleasure and pain, the self and the world are made by oneself and by another*

**- idam-eva saccaṃ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**16. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Asayamkāraṃ aparamkāraṃ adhiccasaṃuppannaṃ**

*° ‘Pleasure and pain, the self and the world are neither made by oneself nor by another,*

**sukhadukkhaṃ attā ca loko ca**

*but have arisen fortuitously*

**- idam-eva saccaṃ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**Te bhaṇḍanajātā kalahajātā vivādāpannā**

*° They live contending, quarelling, disputing,*

**aññam-aññaṃ mukhasattīhi vitudentā viharanti:**

*attacking each other with sharp tongues, (saying):*

**‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ti.**

*‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’*

**Aññatitthiyā bhikkhave paribbājakā andhā, acakkhukā,**

*Wanderers from other sects, monks, are blind, without vision,*

**atthaṃ na jānanti anattaṃ na jānanti,**

they do not know what is good, they do not know what is not good,

**Dhammaṃ na jānanti, adhammaṃ na jānanti.**

they do not know what is Dhamma, they do not know what is not Dhamma.

**Te atthaṃ ajānantā anattaṃ ajānantā,**

They, not knowing what is good, not knowing what is not good,

**Dhammaṃ ajānantā, adhammaṃ ajānantā,**

not knowing what is Dhamma, not knowing what is not Dhamma,

**bhaṇḍana-jātā kalahajātā vivādāpannā**

° live contending, quarelling, disputing,

**aññaṃ-aññaṃ mukhasattīhi vitudentā viharanti:**

attacking each other with sharp tongues, (saying):

**‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ti.**

‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Imesu kira sajjanti, eke samaṇabrāhmaṇā,**

“Some ascetics and brāhmaṇas, it seems, are attached to these (views),

**Antarā va viśīdanti,<sup>185</sup> appatvā va tamogadhan”-ti.**

Mid-term they sink back (depressed), not having attained a firm footing.”

## **6-6: TATIYANĀNĀTITTHIYASUTTAM (56)**

### **THE THIRD DISCOURSE ABOUT THE VARIOUS SECTARIANS**

**Evaṃ me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvatthī,

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<sup>185</sup> There is a play on the word *visīdati* here, which can mean *sinks*, and *is depressed*.



**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena sambahulā nānātitthiyā,**

Then at that time many and various sectarians,

**samaṇabrāhmaṇaparibbājakā Sāvatthiyaṃ paṭivasanti,**

ascetics, brāhmaṇas, and wanderers were living at Sāvatthī,

**nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:**

having various views, various likings, various tendencies, subject to dependence on various views, (such as):

**1. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Sassato attā ca loko ca**

“The self and the world are eternal

**- idam-eva saccaṃ mogham-aññaṃ”-ti.**

- this alone is the truth, (all) else is foolish.”

**2. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Asassato attā ca loko ca**

“The self and the world are not eternal

**- idam-eva saccaṃ mogham-aññaṃ”-ti.**

- this alone is the truth, (all) else is foolish.”

**3. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**“Sassato asassato attā ca loko ca**

“The self and the world are eternal and not eternal

**- idam-eva saccaṃ mogham-aññaṃ”-ti.**

- this alone is the truth, (all) else is foolish.”

**4. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**“Neva sassato nāsassato attā ca loko ca**

“The self and the world are neither eternal nor not eternal

- **idam-eva saccaṃ mogham-aññan"-ti.**

- this alone is the truth, (all) else is foolish."

**5. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**"Sayamkato attā ca loko ca**

"The self and the world are made by oneself

- **idam-eva saccaṃ mogham-aññan"-ti.**

- this alone is the truth, (all) else is foolish."

**6. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**"Paramkato attā ca loko ca**

"The self and the world are made by another

- **idam-eva saccaṃ mogham-aññan"-ti.**

- this alone is the truth, (all) else is foolish."

**7. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**"Sayamkato paramkato attā ca loko ca**

"The self and the world are made by oneself and by another

- **idam-eva saccaṃ mogham-aññan"-ti.**

- this alone is the truth, (all) else is foolish."

**8. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**"Asayamkāro aparamkāro adhiccasamuppanno attā ca loko ca**

"The self and the world are neither made by oneself nor by another, but have arisen fortuitously

- **idam-eva saccaṃ mogham-aññan"-ti.**

- this alone is the truth, (all) else is foolish."

**9. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**"Sassataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are eternal

- idam-eva saccaṃ mogham-aññan"-ti.

- this alone is the truth, (all) else is foolish."

**10. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**"Asassataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are not eternal

- idam-eva saccaṃ mogham-aññan"-ti.

- this alone is the truth, (all) else is foolish."

**11. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**"Sassataṃ asassataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are eternal and not eternal

- idam-eva saccaṃ mogham-aññan"-ti.

- this alone is the truth, (all) else is foolish."

**12. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**"Neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are neither eternal nor not eternal

- idam-eva saccaṃ mogham-aññan"-ti.

- this alone is the truth, (all) else is foolish."

**13. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**"Sayamkataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are made by oneself

- idam-eva saccaṃ mogham-aññan"-ti.

- this alone is the truth, (all) else is foolish."

**14. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**"Paramkataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are made by another

- **idam-eva saccaṃ mogham-aññan"-ti.**

- this alone is the truth, (all) else is foolish."

**15. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There were some ascetics and brāhmaṇas who were of this argument, this view:

**"Sayamkataṃ paramkataṃ sukhadukkhaṃ attā ca loko ca**

"Pleasure and pain, the self and the world are made by oneself and by another

- **idam-eva saccaṃ mogham-aññan"-ti.**

- this alone is the truth, (all) else is foolish."

**16. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

But there were some ascetics and brāhmaṇas who were of this argument, this view:

**"Asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ**

° "Pleasure and pain, the self and the world are neither made by oneself nor by another,

**sukhadukkhaṃ attā ca loko ca**

but have arisen fortuitously

- **idam-eva saccaṃ mogham-aññan"-ti.**

- this alone is the truth, (all) else is foolish."

**Te bhaṇḍanajātā kalahajātā vivādāpannā**

° They lived contending, quarelling, disputing,

**aññam-aññam mukhasattīhi vitudentā viharanti:**

attacking each other with sharp tongues, (saying):

**"Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo" ti.**

"Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma."

**Atha kho sambahulā bhikkhū, pubbanhasamayaṃ nivāsetvā,**

Then many monks, having dressed in the morning time,

**pattacīvaram-ādāya, Sāvatthiṃ piṇḍāya pavisimsu.**

after picking up their bowls and robes, entered Sāvatthī for alms.

**Sāvatthiyaṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭikkantā,**

and after walking for alms in Sāvatthī, while returning from the alms-round after the meal,

**yena Bhagavā tenupasaṅkamimsu,**

they went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdimsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad-avocum:**

While sat on one side those monks said this to the Gracious One:

**“Idha bhante sambahulā nānātitthiyā,**

“Here, reverend Sir, many and various sectarians,

**samaṇabrāhmaṇaparibbājakā Sāvatthiyaṃ paṭivasanti,**

ascetics, brāhmaṇas, and wanderers are living at Sāvatthī,

**nānādiṭṭhikā nānākhantikā nānārucikā nānādiṭṭhinissayanissitā:**

having various views, various likings, various tendencies, subject to dependence on various views, (such as):

**1. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There are some ascetics and brāhmaṇas who are of this argument, this view:

**‘Sassato attā ca loko ca**

‘The self and the world are eternal

**- idam-eva saccaṃ mogham-aññan’-ti.**

- this alone is the truth, (all) else is foolish.’

**2. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

But there are some ascetics and brāhmaṇas who are of this argument, this view:

**‘Asassato attā ca loko ca**

‘The self and the world are not eternal

**- idam-eva saccaṃ mogham-aññan’-ti.**

- this alone is the truth, (all) else is foolish.’

**3. Santeke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

There are some ascetics and brāhmaṇas who are of this argument, this view:

**‘Sassato asassato attā ca loko ca**

‘The self and the world are eternal and not eternal

**- idam-eva saccaṃ mogham-aññan’-ti.**

- this alone is the truth, (all) else is foolish.’

**4. Santi paneke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

But there are some ascetics and brāhmaṇas who are of this argument, this view:

**‘Neva sassato nāsassato attā ca loko ca**

‘The self and the world are neither eternal nor not eternal

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**5. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Sayamkato attā ca loko ca**

*'The self and the world are made by oneself*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**6. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Paramkato attā ca loko ca**

*'The self and the world are made by another*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**7. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Sayamkato paramkato attā ca loko ca**

*'The self and the world are made by oneself and by another*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**8. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Asayamkāro aparāyikāro adhiccasamuppanno attā ca loko ca**

*'The self and the world are neither made by oneself nor by another, but have arisen fortuitously*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**9. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**'Sassataṃ sukhadukkhaṃ attā ca loko ca**

*'Pleasure and pain, the self and the world are eternal*

- *idam-eva saccaṃ mogham-aññan'-ti.*

- *this alone is the truth, (all) else is foolish.'*

**10. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Asassataṃ sukhadukkhaṃ attā ca loko ca**

*‘Pleasure and pain, the self and the world are not eternal*

**- idam-eva saccaṃ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**11. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Sassataṃ asassataṃ sukhadukkhaṃ attā ca loko ca**

*‘Pleasure and pain, the self and the world are eternal and not eternal*

**- idam-eva saccaṃ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**12. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Neva sassataṃ nāsassataṃ sukhadukkhaṃ attā ca loko ca**

*‘Pleasure and pain, the self and the world are neither eternal nor not eternal*

**- idam-eva saccaṃ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**13. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Sayamkataṃ sukhadukkhaṃ attā ca loko ca**

*‘Pleasure and pain, the self and the world are made by oneself*

**- idam-eva saccaṃ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**14. Santeke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Paramkataṃ sukhadukkhaṃ attā ca loko ca**

*‘Pleasure and pain, the self and the world are made by another*

**- idam-eva saccaṃ mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**15. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*There are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Sayamkatam paramkatam sukhadukkham attā ca loko ca**

*‘Pleasure and pain, the self and the world are made by oneself and by another*

**- idam-eva saccam mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**16. Santi paneke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

*But there are some ascetics and brāhmaṇas who are of this argument, this view:*

**‘Asayamkāram aparamkāram adhiccasamuppannam**

*° ‘Pleasure and pain, the self and the world are neither made by oneself nor by another,*

**sukhadukkham attā ca loko ca**

*but have arisen fortuitously*

**- idam-eva saccam mogham-aññan’-ti.**

*- this alone is the truth, (all) else is foolish.’*

**Te bhaṇḍanajātā kalahajātā vivādāpannā**

*° They live contending, quarelling, disputing,*

**aññam-aññam mukhasattīhi vitudentā viharanti:**

*attacking each other with sharp tongues, (saying):*

**‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ti.**

*‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’*

**“Aññatitthiyā bhikkhave paribbājakā andhā, acakkhukā,**

*“Wanderers from other sects, monks, are blind, without vision,*

**attham na jānanti anattham na jānanti,**

*they do not know what is good, they do not know what is not good,*

**Dhammam na jānanti, adhammam na jānanti.**

*they do not know what is Dhamma, they do not know what is not Dhamma.*

**Te attham ajānantā anattham ajānantā,**

*They, not knowing what is good, not knowing what is not good,*

**Dhammam ajānantā, adhammam ajānantā,**

*not knowing what is Dhamma, not knowing what is not Dhamma,*



**bhaṇḍana-jātā kalahajātā vivādāpannā**

° live contending, quarelling, disputing,

**aññam-aññam mukhasattīhi vitudantā viharanti:**

attacking each other with sharp tongues, (saying):

**‘Ediso Dhammo nediso Dhammo; nediso Dhammo ediso Dhammo’ ti.**

‘Such is Dhamma, such is not Dhamma; such is not Dhamma, such is Dhamma.’

**Atha kho Bhagavā, etam-attham veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Ahaṅkārapasutāyaṃ, pajā paraṅkā rūpasamhitā,**

“This generation is intent on the I-maker, connected to the other-maker,

**Etad-eke nābbhaññimsu na naṃ sallan-ti addasum.**

Some did not know that, and did not see: ‘this is a dart’.

**Etañ-ca sallam paṭicca<sup>186</sup> passato,**

But seeing that dart is the cause,

**“Ahaṃ karomī” ti na tassa hoti,**

There is no more ‘I am the maker’ for him,

**“Paro karotī” ti na tassa hoti.**

There is no more ‘Another is the maker’ for him.

**Mānupetā ayaṃ pajā, mānaganthā mānavinibandhā,**

This generation is possessed by conceit, tied by conceit, bound by conceit,

**Diṭṭhisu sārambhakathā, Saṃsāraṃ nātivattatī” ti.**

Talking impetuously in regard to their views, Saṃsāra has not been transcended.”

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<sup>186</sup> Other editions read *paṭikacca* (or *paṭigacca*), as does the Commentary. However Udānavarga (27-8) reads: *Etat tu śalyaṃ pratiyatya paśyato*, which confirms the reading *paṭicca*.

**6-7: SUBHŪTISUTTAM (57)**  
THE DISCOURSE ABOUT SUBHŪTI

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena āyasmā Subhūti**  
Then at that time venerable Subhūti

**Bhagavato avidūre nisīno hoti,**  
was sitting not far away from the Gracious One,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
after folding his legs crosswise, and setting his body straight,

**avitakkasamādhim samāpannaṃ.**  
having attained a concentration free from thought.

**Addasā kho Bhagavā āyasmantaṃ Subhūtiṃ avidūre nisīnaṃ,**  
The Gracious One saw venerable Subhūti sat not far away,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
after folding his legs crosswise, and setting his body straight,

**avitakkasamādhim samāpannaṃ.**  
who had attained a concentration free from thought.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Yassa vitakkā vidhūpitā,**  
° “For he who has dispelled thoughts,

**Ajjhattaṃ suvikappitā asesā,**  
Totally cut (them) off within himself without remainder,

**Taṃ saṅgam-aticca arūpasaññī,**<sup>187</sup>  
Perceiving the formless (nibbāna), beyond the shackle,

**Catuyogātigato na jātu-m-etī’ ti.**<sup>188</sup>  
Having overcome the four yokes - he surely does not come (to birth again).”

## **6-8: GAṆIKĀSUTTAM (58)** THE DISCOURSE ABOUT THE COURTESAN

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Rājagahe viharati,**  
at one time the Gracious One was dwelling near Rājagaha,

**Veḷuvane Kalandakanivāpe.**  
in Bamboo Wood, at the Squirrels’ Feeding Place.

**Tena kho pana samayena Rājagahe dve pūgā,**  
Then at that time in Rājagaha there were two gangs,

**aññatarissā gaṇikāya sārattā honti paṭibaddhacittā.**  
who were impassioned with a certain courtesan, whose minds were bound.

**Bhaṇḍanaajātā kalahajātā vivādāpannā,**  
Contending, quarelling, and disputing,

**aññam-aññaṃ pāṇihi pi upakkamanti, leḍḍūhi pi upakkamanti,**  
they attacked each other with their hands, attacked with clods of earth,

**daṇḍehi pi upakkamanti, satthehi pi upakkamanti,**  
attacked with sticks, attacked with swords,

**te tattha maraṇam-pi nigacchanti, maraṇamattam-pi dukkhaṃ.**  
and there (and then) they underwent death, and pain like unto death.

**Atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā,**  
Then many monks, having dressed in the morning time,

**pattacīvaram-ādāya, Rājagahaṃ piṇḍāya pavisimsu,**  
after picking up their bowls and robes, entered Rājagaha for alms,

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<sup>187</sup> *Arūpa*, the formless, is defined as signifying *nibbāna* in the Commentary here.

<sup>188</sup> There is another reading given in the Commentary, *na jātim-eti*, which might seem preferable, in which case the translation would run: *does not come to birth (again)*.

**Rājagahe piṇḍāya caritvā, pacchābhattaṃ piṇḍapātapapaṭikkantā,**  
and after walking for alms in Rājagaha, while returning from the alms-round after the meal,

**yena Bhagavā tenupasaṅkamimsu,**  
went to the Gracious One,

**upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.**  
and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocuṃ:**  
While sat on one side those monks said this to the Gracious One:

**“Idha bhante Rājagahe dve pūgā,**  
“Here, reverend Sir, in Rājagaha there are two gangs,

**aññatarissā gaṇikāya sārattā paṭibaddhacittā.**  
who are impassioned with a certain courtesan, whose minds are bound.

**Bhaṇḍanaajātā kalahajātā vivādāpannā**  
Contending, quarelling, and disputing,

**aññam-aññaṃ pāṇihi pi upakkamanti, leḍḍūhi pi upakkamanti,**  
they attack each other with their hands, attack with clods of earth,

**daṇḍehi pi upakkamanti, satthehi pi upakkamanti,**  
attack with sticks, attack with swords,

**te tattha maraṇam-pi nigacchanti, maraṇamattam-pi dukkhan”-ti.**  
and there (and then) they undergo death, and pain like unto death.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**<sup>189</sup>  
on that occasion uttered this exalted utterance:

**“Yaṇ-ca pattaṃ yaṇ-ca pattabbaṃ -**  
“What has been attained, and what can be attained -

**ubhayam-etam rajānukiṇṇaṃ āturassānusikkhato.**  
these two are strewn with dust, for that miserable one in (wrong) training.

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<sup>189</sup> It will be noted that the Udāna that follows has very little to do with the prose introduction. One can't help feeling that there is some sort of mis-match here, and that the real occasion for the utterance has been lost. It is also worth pointing out that the Udāna is in prose in this section, whereas most (if not all) are in verse, which casts further doubt on the authenticity of the Discourse as it stands.

**Ye ca sikkhāsārā sīlabbatajīvitabrahmacariya-upaṭṭhānasārā -**

Those who hold the training rules as the essence, or virtue and practices, (right) livelihood, celibacy, and attendance as the essence -

**ayam-eko anto.**

this is one end.

**Ye ca evaṃvādino: ‘Natthi kāmesu doso’ ti -**

Those who say this: ‘There is no fault in sense pleasures’ -

**ayaṃ dutiyo anto.**

this is the second end.

**Iccete ubho antā kaṭasivaḍḍhanā, kaṭasiyo diṭṭhiṃ vaḍḍhenti.**

Thus these two ends promote the cemetery grounds, and the cemetery grounds promote (wrong) view.

**Ete te ubho ante anabhiññāya olīyanti eke atidhāvanti eke.**

Not having understood these two ends, some get stuck, some go too far.

**Ye ca kho te abhiññāya tatra ca nāhesuṃ tena ca na maññiṃsu<sup>190</sup> -**

But for those who have understood these, who were not in that, and because of that do not conceive (a conceit) -

**Vaṭṭaṃ tesaṃ natthi paññāpanāyā’ ti.**

there is no Cycle (of Saṃsāra) to be assigned for them.”

## 6-9: UPĀTISUTTAM (59)

### THE DISCOURSE ABOUT (RUNNING) BEYOND

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvattī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena Bhagavā rattandhakāratimisāyaṃ,**

Then at that time the Gracious One, in the darkness and dullness of the night,

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<sup>190</sup> *maññati* means to think, to conceive, but it means it here in a way that implies its cognate *māna*, conceit, hence the translation.

**abbhokāse nisinno hoti, telappadīpesu jhāyamānesu.**  
was sitting in the open air, while the oil-lamps were burning.

**Tena kho pana samayena sambahulā adhipātakā**  
Then at that time many moths

**tesu telappadīpesu āpātaparipātām,**  
rushing and falling down into those oil lamps,

**anayaṃ āpajjanti vyasanaṃ āpajjanti.**  
were coming to grief, were coming to ruin.

**Addasā kho Bhagavā te sambahule adhipātake**  
The Gracious One saw those many moths

**tesu telappadīpesu āpātaparipātām**  
(who), rushing and falling down into those oil lamps,

**anayaṃ āpajjante vyasanaṃ āpajjante.**  
were coming to grief, were coming to ruin.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Upātidhāvanti na sāram-enti,**  
“They run beyond, not coming to the essential,

**Navamṃ navam<sup>191</sup> bandhanaṃ brūhayanti,**  
They cause new and fresh bonds to increase,

**Patanti pajjotam-ivādhipātakā,**  
Like moths that fall into the lamp,

**Diṭṭhe sute iti heke niviṭṭhā” ti.**  
Some have settled thus on what is seen (or) heard.”

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<sup>191</sup> *Nava* is translated with its synonymous meanings *new* & *fresh*.

**6-10: TATHĀGATUPPĀDASUTTAM (60)**

**THE DISCOURSE ABOUT THE ARISING OF THE REALISED ONE**

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena āyasmā Ānando**  
Then at that time venerable Ānanda

**yena Bhagavā tenupasaṅkami,**  
went to the Gracious One,

**upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad-avoca:**  
While sat on one side venerable Ānanda said this to the Gracious One:

**“Yāvakiṃañ-ca bhante Tathāgatā loke nuppajjanti,**  
“For as long as the Realised Ones, reverend Sir, do not arise in the world,

**Arahanto Sammāsambuddhā,**  
the Worthy Ones, the Perfect Sambuddhas,

**tāva aññatitthiyā paribbājakā sakkatā honti,**  
for that long the wanderers from other sects are venerated,

**garukatā mānitā pūjitā, lābhī**  
respected, revered, honoured, esteemed, and in receipt

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**  
of robes, almsfood, dwellings, and medicinal requisites to help when sick.

**Yato ca kho bhante Tathāgatā loke uppajjanti,**  
But when the Realised Ones, reverend Sir, do arise in the world,

**Arahanto Sammāsambuddhā,**  
the Worthy Ones, the Perfect Sambuddhas,

**atha aññatitthiyā paribbājakā asakkatā honti**  
then the wanderers from other sects are not venerated,

**agarukatā amānitā apūjitā anapacitā, na lābhī**

not respected, not revered, not honoured, not esteemed, and are not in receipt

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**

of robes, almsfood, dwellings, and medicinal requisites to help when sick.

**Bhagavā yeve dāni bhante sakkato garukato mānito pūjito apacito,**

Now, reverend Sir, the Gracious One is venerated, respected, revered, honoured, esteemed,

**lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ,**

and in receipt of robes, almsfood, dwellings, and medicinal requisites to help when sick,

**bhikkhusaṅgho cā” ti.**

and (so is) the Community of monks.”

**“Evam-etam ānanda yāvakīvañ-ca ānanda Tathāgatā loke nuppajjanti**

“Just so, Ānanda, for as long as the Realised Ones, Ānanda, do not arise in the world,

**Arahanto Sammāsambuddhā,**

the Worthy Ones, the Perfect Sambuddhas,

**tāva aññatitthiyā paribbājakā sakkatā honti,**

for that long the wanderers from other sects are venerated,

**garukatā mānitā pūjitā apacitā, lābhī**

respected, revered, honoured, esteemed, and in receipt

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**

of robes, almsfood, dwellings, and medicinal requisites to help when sick.

**Yato ca kho ānanda Tathāgatā loke uppajjanti,**

But when the Realised Ones, Ānanda, do arise in the world,

**Arahanto Sammāsambuddhā,**

the Worthy Ones, the Perfect Sambuddhas,

**atha aññatitthiyā paribbājakā asakkatā honti,**

then the wanderers from other sects are not venerated,

**agarukatā mānitā apūjitā anapacitā, na lābhī**

not respected, not revered, not honoured, not esteemed, and are not in receipt

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ.**

of robes, almsfood, dwellings, and medicinal requisites to help when sick.



**Tathāgato va dāni sakkato garukato mānito pūjito apacito, lābhī**

Now the Realised One is venerated, respected, revered, honoured, esteemed, and in receipt

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ,**

of robes, almsfood, dwellings, and medicinal requisites to help when sick,

**bhikkhusaṅgho cā” ti.**

and (so is) the Community of monks.”

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Obhāsati tāva so kimi**

“The glow worm shines forth

**Yāva na uggamati pabhaṅkaro,**

for as long as the light-maker (the sun) does not rise,

**Verocanamhi uggate,**

But when the brilliant one (the sun) has risen,

**Hatappabho hoti na cāpi bhāsati.**

The (glow worm’s) light is destroyed, and does not shine forth.

**Evaṃ obhāsitaṃ-eva takkikānaṃ**

In the same way the reasoners shine forth

**yāva Sammāsambuddhā loke nuppajjanti.**

for as long as the Perfect Sambuddhas do not arise in the world.

**Na takkikā sujjhanti na cāpi sāvakā,**

The reasoners are not purified, nor are their disciples,

**duddiṭṭhī na dukkhā pamuccare” ti.<sup>192</sup>**

of wrong view, they are not released from suffering.”

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<sup>192</sup> *pamuccare* is the 3rd person middle indicative of the passive verb *pamuccati*.

**7: CULLAVAGGO**  
**THE CHAPTER (INCLUDING) THE SHORT (DISCOURSES)**

**7-1: PAṬHAMABHADDIYASUTTAṂ (61)**  
**THE FIRST DISCOURSE ABOUT BHADDIYA**

**Evam me sutam:**  
Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena āyasmā Sāriputta**  
Then at that time venerable Sāriputta

**āyasmantaṃ Lakunṭakabhaddiyaṃ anekapariyāyena**  
° was instructing, rousing, enthusing, and cheering

**Dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.**  
venerable Bhaddiya the Dwarf in countless ways with a Dhamma talk.

**Atha kho āyasmato Lakunṭakabhaddiyassa āyasmatā Sāriputtena**  
° Then while venerable Bhaddiya the Dwarf was being instructed,

**anekapariyāyena Dhammiyā kathāya sandassiyamānassa**  
° roused, enthused, and cheered by venerable Sāriputta

**samādapiyamānassa samuttejijamānassa sampahaṃsiyamānassa,**  
in countless ways with a Dhamma talk,

**anupādāya āsavehi cittaṃ vimucci.**  
his mind was freed from the pollutants without attachment.

**Addasā kho Bhagavā āyasmantaṃ Lakunṭakabhaddiyaṃ**  
The Gracious One saw venerable Bhaddiya the Dwarf

**āyasmatā Sāriputtena anekapariyāyena Dhammiyā kathāya**  
° being instructed, roused, enthused,

**sandassiyamānaṃ samādapiyamānaṃ**  
° and cheered by venerable Sāriputta

**samuttejyamānaṃ sampahaṃsiyamānaṃ,**  
in countless ways with a Dhamma talk,

**anupādāya āsavehi cittaṃ vimuñcamānaṃ.**  
(and that) his mind was being freed from the pollutants without attachment.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Uddhaṃ adho sabbadhi vip̐pamutto**  
“Above, below, everywhere free,

**Ayam-aham-asmī ti anānupassī,**  
Not contemplating (the conceit) ‘this I am’,

**Evaṃ vimutto, udatāri oghaṃ**  
Free like this, having crossed over the flood

**Atiṇṇapubbaṃ apunabbhavāyā” ti.**  
Not crossed before, with no continuation in existence.”

## **7-2: DUTIYABHADDIYASUTTAṃ (62)** THE SECOND DISCOURSE ABOUT BHADDIYA

**Evaṃ me sutāṃ:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatt̐hiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatt̐hī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Sāriputta,**  
Then at that time venerable Sāriputta,

**āyasmantaṃ Lakuṇṭakabhaddiyaṃ sekkhaṃ maññaṃāno,**  
thinking that venerable Bhaddiya the dwarf was still a trainee,

**bhiyyosomattāya anekapariyāyena Dhammiyā kathāya**  
° was instructing, rousing, enthusing, and cheering him

sandasseti samādapeti samuttejeti sampahaseti.  
in abundant and countless ways with a Dhamma talk.

**Addasā kho Bhagavā āyasmantaṃ Sāriputtaṃ,**  
The Gracious One saw venerable Sāriputta,

**āyasmantaṃ Lakunṭakabhaddiyaṃ sekkhaṃ maññaṃānaṃ,**  
(who was) thinking that venerable Bhaddiya the dwarf was still a trainee,

**bhiyyosomattāya anekapariyāyena Dhammiyā kathāya**  
° instructing, rousing, enthusing, and cheering him

**sandassentaṃ samādapentaṃ samuttejentaṃ sampahaṃsentaṃ.**  
in abundant and countless ways with a Dhamma talk.

**Atha kho Bhagavā, etaṃ-atthaṃ viditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Acchecchi vaṭṭaṃ byāgā nirāsaṃ,**  
“He has cut off the cycle, gone to the desireless,

**Visukkhā saritā na sandati,**  
Dried up, the stream no longer flows,

**Chinnaṃ<sup>193</sup> vaṭṭaṃ na vattati,**  
Cut off, the cycle no longer rolls on,

**Esevanto dukkhassā” ti.**  
Just this is the end of suffering.”

### **7-3: SATTASUTTAM (63)** THE DISCOURSE ABOUT CLINGING

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatthī,

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<sup>193</sup> BJT reads *jinnam*, but this must be a mistake for *chinnam* (the two characters are very similar in Sinhala); other editions read *chinnam*; and the Commentary reads: *upacchinnam kammavaṭṭaṃ na vattati na pavattati*.

Jetavane Anāthapiṇḍikassa ārāme.  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena Sāvatthiyā manussā yebhuyyena**  
Then at that time almost all the people in Sāvatthī

**kāmesu ativelam̐ sattā, rattā giddhā gathitā mucchitā ajjhopannā,**  
clung exceedingly to sense pleasures, delighted, greedy, tied, infatuated, and indulgent,

**sammattakajātā kāmesu<sup>194</sup> viharanti.**  
they dwelt having become completely intoxicated with sense pleasures.

**Atha kho sambahulā bhikkhū pubbanhasamayam̐ nivāsetvā,**  
Then many monks, having dressed in the morning time,

**pattacīvaram-ādāya, Sāvatthim̐ piṇḍāya pavisimsu.**  
after picking up their bowl and robe, entered Sāvatthī for alms,

**Sāvatthiyam̐ piṇḍāya caritvā, pacchābhattam̐ piṇḍapāṭapaṭikkantā,**  
and after walking for alms in Sāvatthī, while returning from the alms-round after the meal,

**yena Bhagavā tenupasaṅkamimsu,**  
went to the Gracious One,

**upasaṅkamitvā Bhagavantam̐ abhivādetvā, ekamantam̐ nisīdimsu.**  
and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantam̐ nisinnā kho te bhikkhū Bhagavantam̐ etad-avocum̐:**  
While sat on one side those monks said this to the Gracious One:

**“Idha bhante Sāvatthiyā manussā yebhuyyena**  
“Here, reverend Sir, almost all the people in Sāvatthī

**kāmesu ativelam̐ sattā, rattā giddhā gathitā mucchitā ajjhopannā,**  
cling exceedingly to sense pleasures, delighted, greedy, tied, infatuated, and indulgent,

**sammattakajātā kāmesu viharanti” ti.**  
they dwell having become completely intoxicated with sense pleasures.”

**Atha kho Bhagavā, etam-attham̐ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyam̐ velāyam̐ imam̐ udānam̐ udānesi:**  
on that occasion uttered this exalted utterance:

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<sup>194</sup> This is the locative used with instrumental sense; see Syntax §171.

**“Kāmesu sattā, kāmasaṅgasattā,**  
“Clinging to sense pleasures, clinging to the shackle of sense pleasures,

**Saññojane<sup>195</sup> vajjam-apassamānā,**  
Not seeing the fault in the fetters,

**Na hi jātu saññojanasaṅgasattā**  
° For sure those clinging to the shackle of the fetters

**Oghaṃ tareyyuṃ vipulaṃ mahantaṃ”-ti.**  
Cannot cross over the wide and great flood.”

#### **7-4: DUTIYASATTASUTTAM (64)** **THE SECOND DISCOURSE ABOUT CLINGING**

**Evam me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena Sāvatthiyā manussā yebhuyyena**  
Then at that time almost all the people in Sāvatthī

**kāmesu sattā, rattā giddhā gathitā mucchitā ajjhopannā andhīkatā,**  
clung to sense pleasures, delighted, greedy, tied, infatuated, indulgent and blinded,

**sammattakajātā kāmesu viharanti.**  
they dwelt having become completely intoxicated with sense pleasures.

**Atha kho Bhagavā, pubbanhasamayaṃ nivāsetvā,**  
Then the Gracious One, having dressed in the morning time,

**pattacīvaram-ādāya, Sāvatthiṃ piṇḍāya pāvisi.**  
after picking up his bowl and robe, entered Sāvatthī for alms.

**Addasā kho Bhagavā Sāvatthiyā te manusse yebhuyyena**  
The Gracious One saw that almost all the people in Sāvatthī

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<sup>195</sup> I take *saññojane* here as accusative plural, which is consonant with the other plurals in this verse.

**kāmesu satte, giddhe gathite mucchite ajjhopanne andhīkate,**  
clung to sense pleasures, delighted, greedy, tied, infatuated, indulgent and blinded,

**sammattakajāte kāmesu viharante.**  
and dwelt having become completely intoxicated with sense pleasures.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Kāmandhā jālasañchannā, tanhāchadanachāditā,**  
“Blinded by sense pleasure, covered with a net, covered over with the covering  
of craving,

**Pamattabandhunā<sup>196</sup> baddhā, macchā va kumināmukhe,**  
Bound by (Māra) the heedless one’s kin, like fish in the mouth of a trap,

**Jarāmaraṇaṃ gacchanti, vaccho khīrūpako va mātaraṇ”-ti.**  
They go to old age and death, like a suckling calf to its mother.”

### **7-5: LAKUṆṬAKABHADDIYASUTTAM (65)** **THE DISCOURSE ABOUT BHADDIYA THE DWARF**

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Lakuṇṭakabhaddiyo**  
Then at that time venerable Bhaddiya the Dwarf

**sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito**  
close behind many monks

**yena Bhagavā tenupasaṅkami.**  
went to the Gracious One.

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<sup>196</sup> *Pamattabandhu* is an epithet of Māra.

**Addasā kho Bhagavā āyasmantaṃ Lakuṇṭakabhaddiyaṃ**

The Gracious One saw venerable Bhaddiya the Dwarf

**dūrato va sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito āgacchantāṃ,**

coming while still far away close behind many monks,

**dubbaṇṇaṃ duddasikaṃ okoṭimakaṃ,**

ugly, unsightly, and deformed,

**yebhuyyena bhikkhūnaṃ paribhūtarūpaṃ.**

whom almost all of the monks ignored.

**Disvāna, bhikkhū āmantesi:**

Having seen (that), he addressed the monks, (saying):

**“Passatha no tumhe bhikkhave etaṃ bhikkhuṃ**

“Do you see, monks, that monk

**dūrato va sambahulānaṃ bhikkhūnaṃ piṭṭhito piṭṭhito āgacchantāṃ**

coming while still far away close behind many monks,

**dubbaṇṇaṃ duddasikaṃ okoṭimakaṃ**

ugly, unsightly, and deformed,

**yebhuyyena bhikkhūnaṃ paribhūtarūpan?”-ti.**

whom almost all of the monks ignore?”

**“Evaṃ bhante,” ti.**

“Yes, reverend Sir.”

**“Eso bhikkhave bhikkhu mahiddhiko mahānubhavo.**

“That monk, monks, is one of great power and great majesty.

**Na ca sā samāpatti sulabharūpā yā tena bhikkhunā asamāpannapubbā,**

There is no well-gained attainment which has not been already attained by that monk,

**yassatthāya kulaputtā sammad-eva agārasmā anagāriyaṃ pabbajanti,**

(including) that good for which sons of good family rightly go forth from the home to the homeless life,

**tad-anuttaraṃ brahmacariyapariyosānaṃ,**

that unsurpassed conclusion to the spiritual life,



**diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatī’ ti.**

and he dwells having known, directly experienced, and attained it himself in this very life.”

**Atha kho Bhagavā, etam-attham veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyam velāyam imam udānam udānesi:**

on that occasion uttered this exalted utterance:

**“Nelaṅgo<sup>197</sup> setapacchādo, ekāro vattatī ratho,**

“With faultless wheel, with a white covering, the one-spoked chariot rolls on,

**Anīgham passa āyantaṃ, chinnaṣoṭam abandhanan”-ti.**

See the untroubled one coming, who has cut off the stream, who is unbound.”

### **7-6: TAṆHĀKKHAYASUTTAM (66)**

#### **THE DISCOURSE ABOUT THE DESTRUCTION OF CRAVING**

**Evam me sutam:**

Thus I heard:

**ekam samayam Bhagavā Sāvatthiyam viharati,**

at one time the Gracious One was dwelling near Sāvatthī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Aññātakondaṇṇo**

Then at that time venerable Aññātakondaṇṇa (Koṇḍañña, he-who-knows)

**Bhagavato avidūre nisinno hoti,**

was sitting not far away from the Gracious One,

**pallaṅkam ābhujitvā, ujum kāyam paṇidhāya,**

after folding his legs crosswise, and setting his body straight,

**attano tanhāsaṅkhayavimuttiṃ paccavekkhamāno.**

reflecting on his own freedom through the complete destruction of craving.

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<sup>197</sup> BJT reads *nelaggo* here, as does the SHB Commentary. The Burmese texts and Commentaries read *nelaṅgo* as here; and Udānavarga (27-30) reads *nelāṅgaḥ*. As the simile is about a chariot, we must take *aṅga* here as referring to a chariot wheel (see Abhidhānappadīpikā-ṭīkā, comment to vs. 373: *rathassa aṅgam rathaṅgam*), though the allusion, of course, is to Bhaddiya’s (materially) faulty and (spiritually) faultless limbs.

**Addasā kho Bhagavā āyasmantaṃ Aññātakonḍaññaṃ**

The Gracious One saw venerable Aññātakonḍañña

**avidūre nisinnaṃ, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
sat not far away, after folding his legs crosswise, and setting his body straight,

**attano tanhāsāṅkhayavimuttiṃ paccavekkhamānaṃ.**  
relecting on his own freedom through the complete destruction of craving.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Yassa mūlā chamā<sup>198</sup> natthi, paṇṇā natthi, kuto latā?<sup>199</sup>**  
“For he who has no roots, no ground, and no leaves, how then creepers?

**Taṃ dhīraṃ bandhanā muttaṃ - ko taṃ ninditum-arahati?**  
That firm one free from bonds - who is worthy (enough) to blame him?

**Devā pi naṃ pasaṃsanti, Brahmunā pi pasaṃsito” ti.**  
The devas praise him, and he has also been praised by Brahma.”

### **7-7: PAPAÑCAKKHAYASUTTAṂ (67)**

THE DISCOURSE ABOUT THE DESTRUCTION OF DIVERSIFICATION

**Evaṃ me suttaṃ:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattihi,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena Bhagavā**  
Then at that time the Gracious One

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<sup>198</sup> PED is wrong to state that *chamā* is found only in oblique cases, here the Commentary defines it as nominative: *chamā pathavī*.

<sup>199</sup> The Commentary wants to read: *natthi latā, kuto paṇṇā?* in its first explanation here, although it later allows the interpretation that follows the actual word order. *Latā* is regularly used as a synonym of *taṇhā*, and that, especially given the nidāna, is clearly the allusion, though the Commentary fails to note it.

**attano papañcasaññāsaṅkhāpahāṇaṃ paccavekkhamāno nisinno hoti.**  
was sitting reflecting on his own giving up of signs of conceptual diversification.

**Atha kho Bhagavā attano papañcasaññāsaṅkhāpahāṇaṃ veditvā,**  
Then the Gracious One, having understood his own giving up of signs of conceptual diversification,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Yassa papañcā t̥hiti ca natthi,**  
“He for whom there is no diversification and persistence,

**Sandānaṃ palighañ-ca vītivatto,**  
Who has transcended the tether and the obstacle,

**Taṃ<sup>200</sup> nittaṇhaṃ muniṃ carantaṃ,**  
The sage who lives without craving,

**Nāvajānāti sadevako pi loko” ti.**  
Is not despised by the world and its devas.”

## **7-8: KACCĀNASUTTAM (68)** THE DISCOURSE ABOUT KACCĀNA

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatt̥hiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvatt̥hī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā Mahākaccāno**  
Then at that time venerable Mahākaccāna

**Bhagavato avidūre nisinno hoti,**  
was sitting not far away from the Gracious One,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**  
after folding his legs crosswise, and setting his body straight,

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<sup>200</sup> BJT reads *taṃ taṃ* here, against the metre, when the second *taṃ* is not read in the Commentary, and is not needed for the sense. ChS as here.

**kāyagatāya satiyā ajjhattaṃ sūpaṭṭhitāya.**

and was attending well to mindfulness related to his own body.

**Addasā kho Bhagavā āyasmantaṃ Mahākaccānaṃ avidūre nisinnaṃ,**

The Gracious One saw venerable Mahākaccāna was sitting not far away,

**pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya,**

after folding his legs crosswise, and setting his body straight,

**kāyagatāya satiyā ajjhattaṃ sūpaṭṭhitāya.**

and was attending well to mindfulness related to his own body.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Yassa siyā sabbadā sati**

° “For he who will be always and continually

**Satataṃ kāyagatā upaṭṭhitā,**

Attending to mindfulness relating to the body, (thinking):

**‘No cassa,<sup>201</sup> no ca me siyā,**

‘There might not be, and there might not be for me,

**Na bhavissati na, ca me bhavissati’,**

There will not be, and there will not be for me’,

**Anupubbavihārī tattha so**

He who dwells in those gradual (stages) in that place

**Kāleneva tare visattikaṃ”-ti.<sup>202</sup>**

Can surely, at the right time, cross over clinging.”

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<sup>201</sup> The Commentary in both explanations offered here, seems to be taking *assa* as referring to the past, but this is not really acceptable, as *assa* must be an optative, and therefore relates to a possible future, in parallel to the next line. cf. Udānavarga (15-4) which reads: *No ca syān no ca me syān*.

<sup>202</sup> The Commentary reads *ce* in *cassa*; but the natural syntax of the line suggests that the word is the conjunctive *ca*, not *ce*; cf. the Udānavarga line quoted in the previous note.

**7-9: UDAPĀNASUTTAM (69)**  
**THE DISCOURSE ABOUT THE WELL**

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Mallesu cārikaṃ caramāno**  
at one time the Gracious One was walking on walking tour amongst the Mallas

**mahatā Bhikkhusaṅghena saddhim**  
with a great Community of monks

**yena Thūnaṃ nāma Mallānaṃ brāhmaṇagāmo tad-avasari.**  
and arrived at the brāhmaṇa village of the Mallas called Thūna.

**Assosuṃ kho Thūneyyakā brāhmaṇagahapatikā:**<sup>203</sup>  
The brāhmaṇa householders of Thūna heard:

**“Samaṇo khalu bho Gotamo Sakyaputto**  
“The ascetic Gotama, the son of the Sakyans

**Sakyakulā pabbajito, Mallesu cārikaṃ caramāno**  
who has gone forth from the Sakyan clan, is walking on walking tour amongst the Mallas

**mahatā Bhikkhusaṅghena saddhim Thūnaṃ anuppatto” ti,**  
with a great Community of monks and has arrived at Thūna”,

**udapānaṃ tiṇassa ca bhusassa**<sup>204</sup> **ca yāva mukhato pūresuṃ:**  
and they completely filled the well to the top with grass and chaff, (thinking):

**“Mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū” ti.**  
“May these shaveling ascetics not drink (our) drinking water.”

**Atha kho Bhagavā maggā okkamma**  
Then the Gracious One, having gone down from the road,

**yena aññataraṃ rukkhamūlaṃ tenupasaṅkami,**  
went to the root of a certain tree,

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<sup>203</sup> The Commentary explains *brāhmaṇagahapatikā* as a dvanda compound *brāhmaṇā ca gahapatikā ca*, and goes on to state that the *gahapatikā* were of the *vessā* class, but this goes very much against the clear reference in the discourse to it being a *brāhmaṇa* village. It seems better therefore to take the compound as a kammadhāraya, as in the translation here. Almost certainly the reason for trying to prevent the monks using the well is that they were *vivaṇṇā*, classless, and therefore considered polluting to the class-conscious brāhmaṇas.

<sup>204</sup> The genitive is being used in the sense of the instrumental here.

**upasaṅkamtivā, paññatte āsane nisīdi.**

and after going, he sat down on the prepared seat.

**Nisajja kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**

While sat the Gracious One addressed venerable Ānanda, (saying):

**“Ingha me tvaṃ Ānanda etamhā udapānā pānīyaṃ āharā” ti.**

“Come now, Ānanda, bring drinking water from that well.”

**Evaṃ vutte, āyasmā Ānando Bhagavantaṃ etad-avoca:**

After that was said, venerable Ānanda said this to the Gracious One:

**“Idāni so bhante udapāno Thūneyyakehi brāhmaṇagahapatikehi**

° “Now the well, reverend Sir, has been filled to the top with grass and chaff

**tiṇassa ca bhusassa ca yāva mukhato purito:**

by the brāhmaṇa householders of Thūna, (thinking):

**‘Mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū’ ” ti.**

‘May these shaveling ascetics not drink (our) drinking water.’ ”

**Dutiyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**

For a second time the Gracious One addressed venerable Ānanda, (saying):

**“Ingha me tvaṃ Ānanda etamhā udapānā pānīyaṃ āharā” ti.**

“Come now, Ānanda, bring drinking water from that well.”

**Evaṃ vutte, āyasmā Ānando Bhagavantaṃ etad-avoca:**

After that was said, venerable Ānanda said this to the Gracious One:

**“Idāni so bhante udapāno Thūneyyakehi brāhmaṇagahapatikehi**

° “Now the well, reverend Sir, has been filled to the top with grass and chaff

**tiṇassa ca bhusassa ca yāva mukhato purito:**

by the brāhmaṇa householders of Thūna, (thinking):

**‘Mā te muṇḍakā samaṇakā pānīyaṃ apaṃsū’ ” ti.**

‘May these shaveling ascetics not drink (our) drinking water.’ ”

**Tatīyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**

For a third time the Gracious One addressed venerable Ānanda, (saying):

**“Ingha me tvaṃ Ānanda etamhā udapānā pānīyaṃ āharā” ti.**

“Come now, Ānanda, bring drinking water from that well.”

**“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,**

“Yes, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One,

**pattam̐ gahetvā, yena so udapāno tenupasaṅkami.**

and taking the bowl, he went to the well.

**Atha kho so udapāno āyasmante Ānande upasaṅkamante,**

Then as venerable Ānanda was going to that well,

**sabbam̐ taṃ tiṇaṅ-ca bhusaṅ-ca mukhato ovamitvā,**

all the grass and chaff was thrown away from the top (of the well),

**acchassa udakassa anāvilassa vip̐pasannassa,**

° and it stood full of transparent, undisturbed, clear water,

**yāva mukhato pūroto vissandento maññe aṭṭhāsi.**

to the top so that one might think it was overflowing.

**Atha kho āyasmato Ānandassa etad-ahosi:**

Then it occurred to venerable Ānanda:

**“Acchariyaṃ vata bho, abbhutaṃ vata bho,**

“Surely it is wonderful, surely it is marvellous,

**Tathāgatassa mahiddhikatā mahānubhāvatā,**

the Realised One’s great power and great majesty,

**ayaṃ hi so udapāno mayi upasaṅkamante,**

in that as I was going to that well,

**sabbam̐ taṃ tiṇaṅ-ca bhusaṅ-ca mukhato ovamitvā,**

all the grass and chaff was thrown away from the top (of the well),

**acchassa udakassa anāvilassa vip̐pasannassa,**

° and it stood full of transparent, undisturbed, clear water,

**yāva mukhato pūroto vissandento maññe aṭṭhāsī” ti.**

to the top so that one might think it was overflowing.”

**Pattena pāṇīyaṃ ādāya yena Bhagavā tenupasaṅkami,**

After taking drinking water with a bowl he went to the Gracious One,

**upasaṅkamitvā, Bhagavantaṃ etad-avoca:**

and after going, he said this to the Gracious One:

**“Acchariyaṃ bhante, abbhutaṃ bhante,**

“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

**Tathāgatassa mahiddhikatā mahānubhāvatā,**

the Realised One’s great power and great majesty,

**ayaṃ hi so udapāno mayi upasaṅkamante,**  
in that as I was going to that well,

**sabbaṃ taṃ tiṇaṅ-ca bhusaṅ-ca mukhato ovamitvā,**  
all the grass and chaff was thrown away from the top (of the well),

**acchassa udakassa anāvilassa vipprasannassa,**  
° and it stood full of transparent, undisturbed, clear water,

**yāva mukhato pūruto vissandento maññe aṭṭhāsī.**  
to the top so that one might think it was overflowing.

**Pivatu Bhagavā pāṇīyaṃ! Pivatu Sugato pāṇīyaṃ!”-ti.**  
Please drink the drinking water, Gracious One! Please drink the drinking water,  
Fortunate One!”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Kiṃ kayirā udapānena, āpā ce sabbadā siyūṃ?**  
“What will he do with a well, if there will be water at all times?

**Taṇhāya mūlato<sup>205</sup> chetvā, kissa pariyesanaṃ care” ti.**  
Having cut off craving at the root, who will go about seeking?”

## **7-10: UDENASUTTAM (70)** THE DISCOURSE ABOUT UDENA

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Kosambiyaṃ viharati, Ghositārāme.**  
at one time the Gracious One was dwelling near Kosambī, in Ghosita’s Monastery.

**Tena kho pana samayena Rañño Udenassa uyyānatassa,<sup>206</sup>**  
Then at that time when King Udena had gone to the pleasure park,

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<sup>205</sup> This is the ablative *at point which*, which is parallel to the locative, *mūle chetvā* which would have exactly the same meaning.

<sup>206</sup> I take the phrase *Rañño Udenassa uyyānatassa*, as a genitive absolute.



**antepuraṃ daḍḍhaṃ hoti,**

the inner quarters (of the palace) were burnt down,

**pañca ca itthisatāni kālaṅkatāni honti Sāmāvatippamukhāni.**

and five hundred women died with (Queen) Sāmāvatī at their head.

**Atha kho sambahulā bhikkhū pubbanhasamayaṃ nivāsetvā,**

Then many monks, having dressed in the morning time,

**pattacīvaram-ādāya, Kosambīṃ piṇḍāya pavisiṃsu,**

after picking up their bowl and robe, entered Kosambī for alms,

**Kosambīṃ piṇḍāya caritvā, pacchābhattaṃ piṇḍapātaṭṭikkantā,**

and after walking for alms in Kosambī, while returning from the alms-round after the meal,

**yena Bhagavā tenupasaṅkamisṃsu,**

went to the Gracious One,

**upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdisṃsu.**

and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocuṃ:**

While sat on one side those monks said this to the Gracious One:

**“Idha bhante Rañño Udenassa uyyānagatassa, antepuraṃ daḍḍhaṃ,**

“Here, reverend Sir, when King Udena had gone to the pleasure park, the inner quarters (of the palace) were burnt down,

**pañca va itthisatāni kālaṅkatāni honti Sāmāvatippamukhāni.**

and five hundred women died with (Queen) Sāmāvatī at their head.

**Tāsaṃ bhante upāsikānaṃ kā gati, ko abhisamparāyo?” ti**

What is the destination of the female lay followers, reverend Sir, what is their future state?”

**“Santettha bhikkhave upāsikāyo sotāpannā,**

“There are in this, monks, female lay followers who are stream-enterers,

**santi anāgāminiyo, santi sakadāgāminiyo,**

there are once-returners, there are non-returners,

- sabbā tā bhikkhave upāsikāyo anipphalā<sup>1</sup> kālaṅkatā” ti.

- none of those female lay followers died, monks, without (having attained some) result.”

Atha kho Bhagavā, etam-atthaṃ viditvā,

Then the Gracious One, having understood the significance of it,

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

on that occasion uttered this exalted utterance:

“Mohasambandhano loko, bhabbarūpo va dissati,<sup>2</sup>

“The world, in bondage to delusion, is looked on as being beautiful,

Upadhisambandhano bālo, tamasā parivārito.

The fool, in bondage to cleaving, is surrounded by darkness.

Sassato-r-iva khāyati,<sup>3</sup> passato natthi kiñcanan”-ti.

It seems like it is eternal, (but) there is nothing (to hold to) for the one who sees.”

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<sup>1</sup> *Anipphala* is a double negative, which sometimes occurs in Pāli in emphatic sense. More literally the sentence reads: ‘*all of those lay disciples died, monks, not without (having attained some) result*’.

<sup>2</sup> SED gives the following definitions for *bhavyarūpa*: *good figure or form; handsome, beautiful* - which seems appropriate here.

<sup>3</sup> BJT reads *Sassati viva khāyati*, in the last line, which is grammatically incorrect. This verse, especially the last line, is very difficult, the translation follows the main Commentarial explanation, with the addition of *but* in brackets to give it some sort of sense. *Khāyati* is a passive verb, and cannot be in construction with the nominative *bālo*. The line *passato natthi kiñcanam*, recurs in 8.2 below.

That the tradition has also found the lines difficult is shown by the readings in the Sanskrit, Divyāvadāna, pg 534, reads:

*Mohasamvardhano loko bhavyarūpa iva dṛśyate*  
*Upadhibandhanā bālās tamasā parivāritāḥ*  
*Asat sad iti paśyanti paśyatām nāsti kiñcanam.*

Udānavarga (27.6) reads:

*Moṣasambandhano loko bhavyarūpa iva dṛśyate,*  
*Upadhībandhanā bālās tamasā parivāritāḥ,*  
*Asat sad iva dṛśyate paśyato nāsti kiñcanam.*

There is also a reading *bhavarūpo va dissati* in the Commentary.

**8: PĀṬALIGĀMIYAVAGGO**  
**THE CHAPTER (INCLUDING THE DISCOURSE) ABOUT THE PĀṬALĪ VILLAGERS**

**8-1: PAṬHAMANIBBĀNASUTTAM (71)**  
**THE FIRST DISCOURSE ABOUT NIBBĀNA**

**Evam me sutam:**  
Thus I heard:

**ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta's Wood, at Anāthapiṇḍika's monastery.

**Tena kho pana samayena Bhagavā bhikkhū Nibbānapaṭisaṃyuttāya**  
° Then at that time the Gracious One was instructing, rousing, enthusing, and cheering

**Dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.**  
the monks with a Dhamma talk connected with Emancipation.

**Te ca bhikkhū aṭṭhī katvā, manasikavā,**  
Those monks, after making it their goal, applying their minds,

**sabbaṃ cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.**  
considering it with all their mind, were listening to Dhamma with an attentive ear.

**Atha kho Bhagavā, etam-atthaṃ veditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Atthi bhikkhave tad-āyatanaṃ,**  
“There is that sphere, monks,

**yattha neva paṭhavī, na āpo, na tejo, na vāyo,**  
where there is no earth, no water, no fire, no air,

**na ākāśānañcāyatanaṃ, na viññānañcāyatanaṃ,**  
no sphere of infinite space, no sphere of infinite consciousness,

**na ākiñcaññāyatanaṃ, na nevasaññānāsaññāyatanaṃ,**  
no sphere of nothingness, no sphere of neither perception nor non-perception,

**nāyaṃ loko, na paraloko, na ubho Candimasuriyā.**  
no this world, no world beyond, neither Moon nor Sun.

**Tatrāpāhaṃ bhikkhave neva āgatiṃ vadāmi,**  
There, monks, I say there is surely no coming,

**na gatiṃ, na ṭhitiṃ, na cutiṃ, na upapattiṃ.**  
no going, no persisting, no passing away, no rebirth.

**Appatiṭṭhaṃ appavattaṃ anārammaṇam-evetaṃ,**  
It is quite without support, unmoving, without an object,

**- ehevanto dukkhassā” ti.**<sup>207</sup>  
- just this is the end of suffering.”

## 8-2: DUTIYANIBBĀNASUTTAM (72)

### THE SECOND DISCOURSE ABOUT NIBBĀNA

**Evaṃ me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**  
in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena Bhagavā bhikkhū Nibbānapaṭisaṃyuttāya**  
° Then at that time the Gracious One was instructing, rousing, enthusing, and cheering

**Dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.**  
the monks with a Dhamma talk connected with Emancipation.

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<sup>207</sup> This udāna is nicely summarized in the Udānavarga (Nirvāṇavarga 26-24, 25):

*Abhijānāmy ahaṃ sthānaṃ yatra bhūtaṃ na vidyate.  
Nākāsaṃ na ca vijñānaṃ, na sūryaś candramā na ca;  
Naivāgatir na ca gatir, nopapattiś cyutir na ca.  
Apratiṣṭhaṃ anālambaṃ - duḥkhāntaḥ sa nirucyate.*

That place where the elements are not found I know.  
There is neither space nor consciousness, no sun nor moon;  
No coming, no going, no rebirth, no passing away.  
It is without support or object - this is called the end of suffering.

**Te ca bhikkhū aṭṭhī katvā, manasikavā,**

Those monks, after making it their goal, applying their minds,

**sabbaṃ cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.**

considering it with all their mind, were listening to Dhamma with an attentive ear.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Duddasaṃ ‘anataṃ’ nāma, na hi saccaṃ sudassanaṃ,**

“What is called ‘the uninclined’ (Emancipation) is hard to see, for it is not easy to see the truth,

**Paṭividdhā tanhā jānato, passato natthi kiñcanaṃ”-ti.**

For the one who knows, who has penetrated craving, for the one who sees there is nothing (no defilements).”

### **8-3: TATIYANIBBĀNASUTTAM (73)**

#### **THE THIRD DISCOURSE ABOUT NIBBĀNA**

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvattthī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tena kho pana samayena Bhagavā bhikkhū Nibbānapaṭisaṃyuttāya**

° Then at that time the Gracious One was instructing, rousing, enthusing, and cheering

**Dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.**

the monks with a Dhamma talk connected with Emancipation.

**Te ca bhikkhū aṭṭhī katvā, manasikavā,**

Those monks, after making it their goal, applying their minds,

**sabbaṃ cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.**

considering it with all their mind, were listening to Dhamma with an attentive ear.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ.**

“There is, monks, an unborn, unbecome, unmade, unconditioned.

**No ce taṃ bhikkhave abhavissā ajātaṃ abhūtaṃ**

If, monks there were not that unborn, unbecome,

**akataṃ asaṅkhataṃ, na-y-idha jātassa bhūtassa**

° unmade, unconditioned, you could not know an escape here

**katassa saṅkhataṃ<sup>208</sup> nissaraṇaṃ paññāyetha.**

from the born, become, made, and conditioned.

**Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ**

But because there is an unborn, unbecome,

**akataṃ asaṅkhataṃ, tasmā jātassa bhūtassa**

° unmade, unconditioned, therefore you do know an escape

**katassa saṅkhataṃ nissaraṇaṃ paññāyati<sup>209</sup>” ti.**

from the born, become, made, and conditioned.”

#### **8-4: CATUTTHANIBBĀNASUTTAM (74)**

#### **THE FOURTH DISCOURSE ABOUT NIBBĀNA**

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvattṭhī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

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<sup>208</sup> The genitive here is being used in the sense of the ablative, which is the more logical construction.

<sup>209</sup> Udānavarga (Nirvāṇavarga, 26-21):

*Ajāte sati jātasya vaden niḥsaraṇaṃ sadā.*

*Asaṃskṛtaṃ ca saṃpaśyaṃ saṃskṛtāt parimucyate.*

(Because) there is an unborn, there is always an escape from the born, I say.  
Seeing the unconditioned he is freed from the conditioned.

**Tena kho pana samayena Bhagavā bhikkhū Nibbānapaṭisaṃyuttāya**

° Then at that time the Gracious One was instructing, rousing, enthusing, and cheering

**Dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.**

the monks with a Dhamma talk connected with Emancipation.

**Te ca bhikkhū aṭṭhī katvā, manasikavā,**

Those monks, after making it their goal, applying their minds,

**sabbaṃ cetaso samannāharitvā, ohitasotā dhammaṃ suṇanti.**

considering it with all their mind, were listening to Dhamma with an attentive ear.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Nissitassa calitaṃ, anissitassa calitaṃ natthi.**

“For the dependent there is agitation, for the independent there is no agitation.

**Calite asati<sup>210</sup> passaddhi, passaddhiyā sati nati na hoti.**

When there is no agitation there is calm, when there is calm there is no inclining.

**Natiyā asati, āgati gati na hoti.**

When there is no inclining, there is no coming or going.

**Āgati gatiyā asati, cutupapāto na hoti.**

When there is no coming or going, there is no passing away and rebirth.

**Cutupapāte asati, nevidha na huraṃ na ubhayam-antare**

When there is no passing away and rebirth, there is no here or hereafter or in between the two

**- esevento dukkhassā” ti. <sup>211</sup>**

- just this is the end of suffering.”

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<sup>210</sup> Notice the series of locative absolutes in these lines.

<sup>211</sup> At SN 35:87 the teaching contained in this udāna is given by Ven. Mahācunda to Ven. Channa just before the latter commits suicide.

Udānavarga (Nirvāṇavarga 26-20):

*Aniṣṣritasyācalitaṃ prasaradhiś ceha vidyate,*

*Na gatir na cyutiś caiva - duḥkhasyānto nirucyate.*

The independent has no agitation, he understands (true) calm here.

There is neither going nor passing away - it is called the end of suffering.

**8-5: CUNDASUTTAM (75)**  
THE DISCOURSE ABOUT CUNDA

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Mallesu cārikaṃ caramāno**  
at one time the Gracious One was walking on walking tour amongst the Mallas

**mahatā Bhikkhusaṅghena saddhiṃ, yena Pāvā tad-avasari.**  
with a great Community of monks, and arrived at Pāva.

**Tatra sudam Bhagavā Pāvāyaṃ viharati,**  
There the Gracious One dwelt near Pāva,

**Cundassa kammāraputtassa<sup>212</sup> ambavane.**  
in Cunda the smith's mango wood.

**Assosi kho Cundo kammāraputto:**  
Cunda the smith heard:

**“Bhagavā kira Mallesu cārikaṃ caramāno**  
“The Gracious One, it seems, is walking on walking tour amongst the Mallas

**mahatā Bhikkhusaṅghena saddhiṃ, Pāvāyaṃ anuppatto,**  
with a great Community of monks, and has arrived at Pāva,

**Pāvāyaṃ viharati mayham ambavane” ti.**  
and is dwelling near Pāva, in my mango wood.”

**Atha kho Cundo kammāraputto yena Bhagavā tenupasaṅkami,**  
Then Cunda the smith went to the Gracious One,

**upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā**  
While Cunda the smith sat on one side the Gracious One

**Dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī.**  
instructed, roused, enthused, and cheered him with a Dhamma talk.

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<sup>212</sup> Note that *-putta-* is pleonastic here, and doesn't need translating as *kammāraputta* = *kammāra*; see PED, *putta* — 2. Otherwise we could take it as a surname, and write *Cunda Kammāraputta*; or translate it and write *Cunda Smithson*.



**Atha kho Cundo kammāraputto Bhagavatā,**

° Then Cunda the smith, having been instructed,

**Dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito,**  
roused, enthused, and cheered by the Gracious One with a Dhamma talk,

**Bhagavantam etad-avoca:**

said to the Gracious One:

**“Adhivāsetu me bhante Bhagavā**

“May the Gracious One consent, reverend Sir, to me

**svātanāya bhattam saddhiṁ Bhikkhusaṅghenā” ti.**

(offering him) a meal on the morrow, together with the Community of monks.”

**Adivāsesi Bhagavā tuṇhībhāvena.**

The Gracious One consented by maintaining silence.

**Atha kho Cundo kammāraputto Bhagavato adhivāsanam veditvā,**

Then Cunda the smith, having understood the Gracious One’s consent,

**uṭṭhāyāsanaṁ, Bhagavantam abhivādetvā padakkhiṇam katvā, pakkāmi.**

after rising from his seat, worshipping and circumambulating the Gracious One, went away.

**Atha kho Cundo kammāraputto tassā rattiya accayena,**

Then with the passing of that night, Cunda the smith,

**sake nivesane paṇītam khādanīyam bhojanīyam paṭiyādāpetvā,**

in his own residence, having had excellent comestibles and edibles made ready,

**pahūtañ-ca sūkaramaddavam,**

and an abundance of tender pork,

**Bhagavato kālam ārocāpesi: “Kālo bhante niṭṭhitam bhattan”-ti.**

had the time accounted to the Gracious One, (saying): “It is time, reverend Sir, the meal is ready.”

**Atha kho Bhagavā, pubbanhasamayam nivāsetvā,**

Then the Gracious One, having dressed in the morning time,

**pattacīvaram-ādāya, saddhiṁ Bhikkhusaṅghena,**

after picking up his bowl and robe, together with the Community of monks,

**yena Cundassa kammāraputtassa nivesanaṃ tenupasaṅkami,**  
went to Cunda the smith's residence,

**upasaṅkamitvā, paññatte āsane nisīdi.**  
and after going, he sat down on the prepared seat.

**Nisajja kho Bhagavā Cundaṃ kammāraputtaṃ āmantesi:**  
Having sat down the Gracious One addressed Cunda the smith, (saying):

**“Yaṃ te Cunda sūkaramaddavaṃ paṭiyattaṃ tena maṃ parivisa,**  
“Serve me with the tender pork you have prepared, Cunda,

**yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ**  
° but serve the Community of monks with the other comestibles and edibles

**tena Bhikkhusaṅghaṃ parivisāti.**  
which have been prepared.

**“Evaṃ bhante,” ti kho Cundo kammāraputto Bhagavantaṃ paṭissutvā,**  
“Yes, reverend Sir”, said Cunda the smith, and after replying to the Gracious One,

**yaṃ ahosi sūkaramaddavaṃ paṭiyattaṃ, tena Bhagavantaṃ parivisi,**  
he served the Gracious One with the tender pork that had been prepared,

**yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ**  
but served the Community of monks with the other comestibles and edibles

**tena Bhikkhusaṅghaṃ parivisi.**  
which had been prepared.

**Atha kho Bhagavā Cundaṃ kammāraputtaṃ āmantesi:**  
Then the Gracious One addressed Cunda the smith, (saying):

**“Yaṃ te Cunda sūkaramaddavaṃ avasiṭṭhaṃ taṃ sobbhe nikhaṇāhi,**  
“Throw that left over tender pork into a pit, Cunda,

**nāhaṃ taṃ Cunda passāmi,**  
(for) I do not see, Cunda,

**sadevake loke samārake sabrahmake,**  
in the world with its devas, Māra, and Brahmā,

**sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,**  
in this generation with its ascetics and brāhmaṇas, princes and men,

**yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya,**  
one who, having eaten it, could completely digest it,

**aññatra Tathāgatenā” ti.**  
except for a Realised One.”

**“Evaṃ bhante,” ti kho Cundo kammāraputto Bhagavato paṭissutvā,**  
“Yes, reverend Sir”, said Cunda the smith, and after replying to the Gracious One,

**yam ahosi sūkaramaddavam avasiṭṭham tam sobbhe nikhaṇitvā,**  
and throwing what was left over of that tender pork into a pit,

**yena Bhagavā tenupasaṅkami,**  
he went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā,**  
° While sat on one side the Gracious One,

**Dhammiyā kathāya sandassetvā samādapetvā**  
° after instructing, rousing, enthusing, and cheering

**samuttejetvā sampahaṃsetvā, utṭhāyāsanaṃ, pakkāmi.**  
Cunda the smith with a Dhamma talk, having risen from the seat, went away.

**Atha kho Bhagavato, Cundassa kammāraputtassa bhattaṃ bhuttāvissa,**  
Then for the Gracious One, after eating Cunda the smith’s food,

**kharo ābādho uppajji, lohitapakkhandikā,**  
a painful affliction arose, dysentery,

**bālā vedanā vattanti mārāṇantikā.**  
and strong feelings occurred, such as end in death.

**Tatra sudaṃ Bhagavā sato sampajāno adhivāsesi avihaññamāno.**  
There the Gracious One, mindfully, with full awareness, bore (those pains) without being troubled.

**Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**  
Then the Gracious One addressed venerable Ānanda, (saying):

**“Āyāmaṃ Ānanda yena Kusinārā tenupasaṅkamissāmā” ti.**  
“Come, Ānanda, let us go to Kusināra.”

**“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.**  
“Yes, reverend Sir”, venerable Ānanda replied to the Gracious One.

**“Cundassa bhattaṃ bhuñjitvā kammārassā ti me sutāṃ,**  
“Having eaten Cunda the smith’s food, so I have heard,

**Ābādhaṃ saṃphuṣī Dhīro pabāḷhaṃ māraṇantikaṃ.**  
The Firm One experienced a very strong affliction, such as ends in death.

**Bhuttassa ca sūkaramaddavena,**  
° For the Teacher, who had eaten tender pork,

**Byādhīppabāḷho udapādi Satthuno.**  
A very strong sickness arose.

**Viriccamāno Bhagavā avoca:**  
While (still) purging the Gracious One said:

**‘Gacchāmahaṃ Kusināraṃ nagaran’ ”-ti.**  
‘I (will) go to the city of Kusināra.’ ”

**Atha kho Bhagavā maggā okkamma**  
Then the Gracious One, having gone down from the road,

**yenaññataraṃ rukkhamūlaṃ tenupasaṅkami,**  
went to the root of a certain tree,

**upasaṅkamtvā āyasmantaṃ Ānandaṃ āmantesi:**  
and after going, he addressed venerable Ānanda, (saying):

**“Tṅha me tvaṃ Ānanda catugguṇaṃ saṅghāṭiṃ paññāpehi,**  
“Come now, Ānanda, prepare the outer robe folded in four for me,

**kilantosmi Ānanda nisīdissāmī” ti.**  
I am weary, Ānanda, and will sit down.”

**“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā,**  
“Yes, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One,

**catugguṇaṃ saṅghāṭiṃ paññāpesi, nisīdi Bhagavā paññatte āsane.**  
he prepared the outer robe folded in four, and the Gracious One sat down on the prepared seat.

**Nisajja kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**  
While sat the Gracious One addressed venerable Ānanda, (saying):

**“Ingha me tvaṃ Ānanda pāṇīyaṃ āhara,**

“Come now, Ānanda, bring drinking water,

**pipāsitosmi Ānanda pivissāmi” ti.**

I am thirsty, Ānanda, and will drink.”

**Evaṃ vutte, āyasmā Ānando Bhagavantam etad-avoca:**

After that was said, venerable Ānanda said this to the Gracious One:

**“Idāni bhante pañcamattāni sakaṭasatāni atikkantāni,**

“Just now, reverend Sir, five hundred wagons have passed by,

**taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati.**

and the little water that flows, having been churned by the wheels, is stirred up and disturbed.

**Ayaṃ bhante Kukutthā nadī avidūre,**

The Kukutthā river is not far away,

**acchodakā sātodakā sītodakā setodakā supatitthā ramaṇīyā,**

with transparent water, agreeable water, cool water, pure water, with beautiful banks, a delightful (place),

**ettha Bhagavā pāṇīyaṃ-ca pivissati gattāni ca sītikarissati” ti.**

there the Gracious One can drink drinking water, and can cool his limbs.”

**Dutiyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**

For a second time the Gracious One addressed venerable Ānanda, (saying):

**“Ingha me tvaṃ Ānanda pāṇīyaṃ āhara,**

“Come now, Ānanda, bring drinking water,

**pipāsitosmi Ānanda pivissāmi” ti.**

I am thirsty, Ānanda, and will drink.”

**Dutiyam-pi kho āyasmā Ānando Bhagavantam etad-avoca:**

For a second time venerable Ānanda said this to the Gracious One:

**“Idāni bhante pañcamattāni sakaṭasatāni atikkantāni,**

“Just now, reverend Sir, five hundred wagons have passed by,

**taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvulaṃ sandati.**

and the little water that flows, having been churned by the wheels, is stirred up and disturbed.

**Ayaṃ bhante kukutthā nadī avidūre,**

The Kukutthā river is not far away,

*acchodakā sātodakā sītodakā setodakā supatitthā ramaṇīyā,*  
*with transparent water, agreeable water, cool water, pure water, with beautiful banks, a*  
*delightful (place),*

*ettha Bhagavā pāṇīyaṃ-ca pivissati gattāni ca sītīkarissatī” ti.*  
*there the Gracious One can drink drinking water, and can cool his limbs.”*

**Tatīyam-pi kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**  
For a third time the Gracious One addressed venerable Ānanda, (saying):

**“Iṅha me tvaṃ Ānanda pāṇīyaṃ āhara,**  
“Come now, Ānanda, bring drinking water,

**pipāsitosmi Ānanda pivissāmī” ti.**  
I am thirsty, Ānanda, and will drink.”

**“Evaṃ bhante,” ti kho āyasmā Ānando Bhagavato paṭissutvā**  
“Yes, reverend Sir”, said venerable Ānanda, and after replying to the Gracious One,

**pattaṃ gahetvā, yena sā nadī tenupasaṅkami.**  
and taking the bowl, he went to the river.

**Atha kho sā nadī cakkacchinnā parittā luḍḍitā āvilā sandamānā,**  
Then that little river that was flowing, which had been churned by the wheels, and was  
stirred up and disturbed,

**āyasmante Ānande upasaṅkamante, acchā vipprasannā anāvilā sandati.**  
as venerable Ānanda was going, flowed transparent, clear, and undisturbed.

**Atha kho āyasmato Ānandassa etad-ahosi:**  
Then it occurred to venerable Ānanda:

**“Acchariyaṃ vata bho, abbhutaṃ vata bho,**  
“Surely it is wonderful, surely it is marvellous,

**Tathāgatassa mahiddhikatā mahānubhāvātā,**  
the Realised One’s great power and great majesty,

**ayaṃ-hi sā nadī cakkacchinnā parittā luḍḍitā āvilā sandamānā,**  
in that that little river that is flowing, which has been churned by wheels, and is stirred  
up and disturbed,

**mayi upasaṅkamante, acchā vipprasannā anāvilā sandatī” ti.**  
as I was going, flowed transparent, clear, and undisturbed.”

**Pattena pāṇīyaṃ ādāya yena Bhagavā tenupasaṅkami,**  
After taking a bowl of drinking water he went to the Gracious One,

**upasaṅkamtivā Bhagavantam etad-avoca:**

and after going, he said this to the Gracious One:

**“Acchariyam bhante, abbhutam bhante,**

“It is wonderful, reverend Sir, it is marvellous, reverend Sir,

**Tathāgatassa mahiddhikatā mahānubhāvatā,**

the Realised One’s great power and great majesty,

**ayañ-hi sā bhante nadī cakkacchinnā parittā luḷitā āvilā sandamānā,**

in that that little river that is flowing, which has been churned by wheels, and is stirred up and disturbed,

**mayi upasaṅkamante, acchā vipprasannā anāvilā sandati.**

as I was going, flowed transparent, clear, and undisturbed.

**Pivatu Bhagavā pāṇīyam! Pivatu Sugato pāṇīyan!”-ti.**

Please drink the drinking water, Gracious One! Please drink the drinking water, Fortunate One!”

**Atha kho Bhagavā pāṇīyam apāsi.**

Then the Gracious One drank the drinking water.

**Atha kho Bhagavā mahatā Bhikkhusaṅghena saddhim**

Then the Gracious One with a great Community of monks

**yena Kukutthā nadī tenupasaṅkami,**

went to the river Kukutthā,

**upasaṅkamtivā, Kukuttham nadim ajjhogāhetvā,**

and after going, and entering into the river Kukutthā,

**nahātvā ca pivitvā ca paccuttarivā yena ambavanam tenupasaṅkami,**

bathing, and drinking, and coming back out, went to the mango wood,

**upasaṅkamtivā, āyasmantaṃ Cundakaṃ āmantesi:**

and after going, he addressed venerable Cundaka, (saying):

**“Ingha me tvaṃ Cundaka catugguṇaṃ saṅghāṭiṃ paññāpehi,**

“Come now, Cundaka, prepare the outer robe folded in four for me,

**kilantosmi Cundaka nipajjissāmī” ti.**

I am weary, Cundaka, and will lie down.”

**“Evaṃ bhante,” ti kho āyasmā Cundako Bhagavato paṭissutvā,**

“Yes, reverend Sir”, said venerable Cundaka, and after replying to the Gracious One,

**catugguṇaṃ saṅghāṭiṃ paññāpesi.**

he prepared the outer robe folded in four.

**Atha kho Bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi,**

Then the Gracious One lay down on his right side in the lion's posture,

**pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā.**

after placing one foot on the top of the other, mindfully, with full awareness, having applied his mind to the thought of rising.

**Āyasmā pana Cundako tattheva Bhagavato purato nisīdi.**

And venerable Cundaka sat down right there in front of the Gracious One.

**“Gantvāna Buddho nadikaṃ Kukutthaṃ,**

“The Awakened One, having gone to the little river Kukutthā,

**Acchodakaṃ sātodakaṃ vipprasannaṃ,**

Which had water that was transparent, pleasant, and clear,

**Ogāhi Satthā sukilantarūpo,**

The Teacher, very weary, entered (the river),

**Tathāgato appaṭimodha loke.**

the Realised One, who is unmatched here in the world.

**Nahātvā ca pītvā cudatāri Satthā**

After washing and drinking, the Teacher came out,

**Purekkhato bhikkhugaṇassa majjhe,**

And in the middle of the group of monks, at the front,

**Satthā pavattā Bhagavādha Dhamme,**

The Teacher, the Gracious One, having taught the Dhamma here,

**Upāgami ambavanaṃ Mahesi.**

The Great Sage went to the mango wood.

**Āmantayi Cundakaṃ nāma bhikkhuṃ:**

He addressed the monk called Cundaka, (saying):



**“Catugguṇaṃ patthara me nipajjaṃ,”<sup>213</sup>**  
“Spread out the lying (robe) folded in four for me,”

**So codito Bhāvitattena Cundo,**  
Cunda, urged by the One with Developed Mind,

**Catugguṇaṃ patthari khippam-eva.**  
Very quickly spread (the robe) folded in four.

**Nipajji Satthā sukilantarūpo,**  
The Teacher, very weary, lay down,

**Cundo pi tattha pamukhe nisīdī’ ti.**  
With Cunda sat right there at the front.”

**Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi:**  
Then the Gracious One addressed venerable Ānanda, (saying):

**“Siyā kho pan’ Ānanda,**  
“It may be, Ānanda,

**Cundassa kammāraputtassa koci vipphaṇṇasāraṃ upadaheyya:**  
that someone might cause remorse for the smith Cunda, (saying):

**‘Tassa te āvuso Cunda alābhā, tassa te āvuso Cunda dulladdhaṃ,**  
‘There is no gain for you, friend Cunda, it is a poor gain for you, friend Cunda,

**yassa te Tathāgato pacchimaṃ piṇḍapātaṃ bhuñjitvā parinibbuto’ ti.**  
in that the Realised One, after eating his last almsfood from you, attained Complete Emancipation.’

**Cundassa Ānanda kammāraputtassa evaṃ vipphaṇṇasāro paṭivinodetabbo:**  
(If) there is remorse for Cunda the smith, Ānanda, drive it out in this way, (saying):

**‘Tassa te āvuso Cunda lābhaṃ, tassa te āvuso Cunda suladdhaṃ,**  
‘ There is a gain for you, friend Cunda, it is a good gain for you, friend Cunda,

**yassa te Tathāgato pacchimaṃ piṇḍapātaṃ bhuñjitvā parinibbuto.**  
in that the Realised One, after eating his last almsfood from you, attained Complete Emancipation.

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<sup>213</sup> The syntax here is very awkward, *nipajjaṃ* is apparently a present participle qualifying an unexpressed *saṅghātīm*.

**Sammukhā metañ āvuso Cunda Bhagavato sutañ,**  
I heard this face to face with the Gracious One, friend Cunda,

**sammukhā paṭiggahitañ:**  
I learned it face to face:

**“Dveme piṇḍapātā samasamaphalā samasamavipākā,**  
“There are these two almsfoods which have the same fruit, have the same result,

**aññehi piṇḍapātehi<sup>214</sup> mahapphalatarā ca mahānisaṃsatarā ca.**  
that is a greater fruit, a greater result than other almsfood.

**Katame dve?**  
Which two?

**Yañ-ca piṇḍapātāñ bhuñjitvā, Tathāgato**  
That almsfood which, after eating, the Realised One

**anuttarañ Sammāsambodhiñ abhisambujjhati;**  
awakens to the unsurpassed Perfect Awakening;

**yañ-ca piṇḍapātāñ bhuñjitvā, Tathāgato**  
and that almsfood which, after eating, the Realised One

**anupādisesāya Nibbānadhātuyā Parinibbāyati.<sup>215</sup>**  
attains Complete Emancipation in the Emancipation-element which has no basis for attachment remaining.

**Ime dve piṇḍapātā samasamaphalā samasamavipākā ativiya**  
These are the two almsfoods which have the same excellent fruit, have the same excellent result,

**aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca.**  
that is a greater fruit, a greater result than other almsfood.

**Āyusaṃvattanikañ āyasmatā Cundena**  
° Friend Cunda the smith has accumulated

**kammāraputtena kammañ upacitañ,**  
a (good) deed that is conducive to long life,

**vaṇṇasaṃvattanikañ āyasmatā Cundena**  
° friend Cunda the smith has accumulated

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<sup>214</sup> Ablative of comparison.

<sup>215</sup> Note that in these constructions with the passive verb, the nominative (*Tathāgato*) expresses the logical object of the verb (see Syntax §19).

**kammāraputtēna kammaṃ upacitaṃ,**

a (good) deed that is conducive to beauty,

**sukhasaṃvattanikaṃ āyasmatā Cundena**

° friend Cunda the smith has accumulated

**kammāraputtēna kammaṃ upacitaṃ,**

a (good) deed that is conducive to happiness,

**yaśasaṃvattanikaṃ āyasmatā Cundena**

° friend Cunda the smith has accumulated

**kammāraputtēna kammaṃ upacitaṃ,**

a (good) deed that is conducive to fame,

**saggasaṃvattanikaṃ āyasmatā Cundena**

° friend Cunda the smith has accumulated

**kammāraputtēna kammaṃ upacitaṃ,**

a (good) deed that is conducive to heaven,

**ādhipateyyasaṃvattanikaṃ āyasmatā Cundena**

° friend Cunda the smith has accumulated

**kammāraputtēna kammaṃ upacitaṃ”-ti.**

a (good) deed that is conducive to sovereignty.”

**Cundassa Ānanda kammāraputtassa**

(If) there is remorse for Cunda the smith, Ānanda,

**evaṃ vipphaṇṇasāro paṭivinodetabbo!” ti**

you should drive it out in this way!”

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Dadato puññaṃ pavaḍḍhati,**

“For the one who gives merit is increased,

**Saññaṃato veraṃ na cīyati.**

From restraint hatred is not accumulated.

**Kusalo ca jahāti pāpakam,**  
The skilful one gives up what is bad,

**Rāgadosamohakkhayā sa nibbuto” ti.**  
Through the destruction of passion, hatred, and delusion, he is emancipated.”

**8-6: PĀṬALIGĀMIYASUTTAM (76)**  
THE DISCOURSE ABOUT THE PĀṬALI VILLAGERS

**Evaṃ me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Magadhesu cārikaṃ caramāno**  
at one time the Gracious One was walking on walking tour amongst the Magadhans

**mahatā Bhikkhusaṅghena saddhiṃ, yena Pāṭaligāmo tad-avasari.**  
with a great Community of monks, and arrived at Pāṭaligāma.

**Assosum kho Pāṭaligāmiyā upāsakā:**  
The lay followers of Pāṭaligāma heard:

**“Bhagavā kira Magadhesu cārikaṃ caramāno**  
“The Gracious One, it seems, is walking on walking tour amongst the Magadhans

**mahatā Bhikkhusaṅghena saddhiṃ Pāṭaligāmaṃ anuppatto” ti.**  
with a great Community of monks, and has arrived at Pāṭaligāma.”

**Atha kho Pāṭaligāmiyā upāsakā yena Bhagavā tenupasaṅkamiṃsu,**  
Then the lay followers of Pāṭaligāma went to the Gracious One,

**upasaṅkamitvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdiṃsu.**  
and after going and worshipping the Gracious One, they sat down on one side.

**Ekamantaṃ nisinnā kho**  
While sat on one side

**Pāṭaligāmiyā upāsakā Bhagavantaṃ etad-avocum:**  
the lay followers of Pāṭaligāma said this to the Gracious One:

**“Adhivāsetu no bhante Bhagavā āvasathāgāran”-ti.**  
“May the Gracious One consent, reverend Sir, to (stay in) our rest house.”

**Adhivāsesi Bhagavā tuṇhībhāvena.**  
The Gracious One consented by maintaining silence.

**Atha kho Pāṭaligāmiyā upāsakā Bhagavato adbhivāsanaṃ veditvā,**

Then the lay followers of Pāṭaligāma, having understood the Gracious One's consent,

**uṭṭhāyāsanaṃ, Bhagavantaṃ abhivādetvā, padakkhiṇaṃ katvā,**

after rising from their seats, worshipping and circumambulating the Gracious One,

**yena āvasathāgāraṃ tenupasaṅkamimsu,**

went to their rest house,

**upasaṅkamtvā, sabbasanthariṃ āvasathāgāraṃ santharitvā,**

and after going, and spreading (the mats) so that the rest house was spread all over,

**āsanāni paññāpetvā, udakamaṇikaṃ paṭiṭṭhāpetvā,**

and preparing the seats, setting up the water-pot,

**telappadīpaṃ āropetvā,<sup>216</sup> yena Bhagavā tenupasaṅkamimsu,**

and lighting the oil-lamp, they went to the Gracious One,

**upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ aṭṭhaṃsu.**

and after going and worshipping the Gracious One, they stood on one side.

**Ekamantaṃ ṭhitā kho**

While stood on one side

**Pāṭaligāmiyā upāsakā Bhagavantaṃ etad-avocum:**

the lay followers of Pāṭaligāma said this to the Gracious One:

**“Sabbasantharisanthataṃ bhante āvasathāgāraṃ,**

“The rest house is spread with mats all over, reverend Sir,

**āsanāni paññattāni, udakamaṇiko paṭiṭṭhāpito, telappadīpo āropito,**

the seats are prepared, the water-pot is set up, and the oil-lamp is lit,

**yassa dāni bhante Bhagavā kālaṃ maññatī” ti.**

now is the time for whatever the Gracious One is thinking, reverend Sir.”

**Atha kho Bhagavā nivāsetvā, pattacīvaram-ādāya,**

Then the Gracious One, having dressed, after picking up his bowl and robe,

**saddhiṃ Bhikkhusaṅghena, yena āvasathāgāraṃ tenupasaṅkami,**

together with the Community of monks, went to the rest house,

**upasaṅkamtvā, pāde pakkhāletvā, āvasathāgāraṃ pavisitvā,**

and after going, washing his feet, and entering the rest house,

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<sup>216</sup> *Āropetvā* here is glossed in the Commentary with *jālayitvā*, after kindling.

**majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi,**  
he sat down near to the middle pillar, facing the East,

**Bhikkhusaṅgho pi kho pāde pakkhāletvā, āvasathāgāraṃ pavisitvā,**  
and the Community of monks, having washed their feet, and entering the rest house,

**pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi,**  
sat down near the West wall, facing the East,

**Bhagavantaṃ yeva purekkhatvā.**  
having the Gracious One at the front.

**Pāṭaligāmiyā pi kho upāsakā, pāde pakkhāletvā,**  
Also the lay followers of Pāṭaligāma, having washed their feet,

**āvasathāgāraṃ pavisitvā, puratthimaṃ bhittiṃ nissāya**  
° entered the rest house, sat down near the East wall,

**pacchimābhimukhā nisīdiṃsu, Bhagavantaṃ yeva purekkhatvā.**  
facing the West, having the Gracious One at the front.

**Atha kho Bhagavā Pāṭaligāmiye upāsake āmantesi:**  
Then the Gracious One addressed the lay followers of Pāṭaligāma, (saying):

**“Pañcime gahapatayo ādīnavā dussīlassa sīlavipattiyā.**  
“There are these five dangers, householders, for one lacking in virtue, for one who has lost his virtue.

**Katame pañca?**  
What are the five?

**1. Idha gahapatayo dussīlo sīlavipanno,**  
Here, householders, one lacking in virtue, one who has lost his virtue,

**pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati.**  
because of being heedless undergoes a great loss of riches.

**Ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.**  
This is the first danger for one lacking in virtue, for one who has lost his virtue.

**2. Puna caparaṃ gahapatayo dussīlassa sīlavipannassa**

Furthermore, householders, for one lacking in virtue, for one who has lost his virtue,

**pāpako kittisaddo abbhuggacchati.**

a bad report goes round.

**Ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā.**

This is the second danger for one lacking in virtue, for one who has lost his virtue.

**3. Puna caparaṃ gahapatayo dussīlo sīlavipanno**

Furthermore, householders, one lacking in virtue, one who has lost his virtue,

**yaññad-eva parisāṃ upasaṅkamati,**

whatever assembly he goes to,

**yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi,**

whether an assembly of nobles, or an assembly of brāhmaṇas,

**gahapatipariṣaṃ yadi samaṇapariṣaṃ,**

or an assembly of householders, or an assembly of ascetics,

**avisārado upasaṅkamati maṅkubhūto.**

he goes without confidence, with confusion.

**Ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.**

This is the third danger for one lacking in virtue, for one who has lost his virtue.

**4. Puna caparaṃ gahapatayo dussīlo sīlavipanno**

Furthermore, householders, one lacking in virtue, one who has lost his virtue,

**sammūlho kālaṃ karoti.**

dies bewildered.

**Ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.**

This is the fourth danger for one lacking in virtue, for one who has lost his virtue.

**5. Puna caparaṃ gahapatayo dussīlo sīlavipanno**

Furthermore, householders, one lacking in virtue, one who has lost his virtue,

**kāyassa bhedaṃ, param-maraṇā,**

at the break up of the body, after death,

**apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.**

arises in the lower world, in an unfortunate destiny, in the fall, in the nether regions.

**Ayaṃ pañcamo ādīnavo dussīlassa sīlavipattiyā.**

This is the fifth danger for one lacking in virtue, for one who has lost his virtue.

**Ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā ti.**

These are the five dangers, householders, for one lacking in virtue, for one who has lost his virtue.

**Pañcime gahapatayo ānisaṃsā sīlavato sīlasampadāya.**

There are these five advantages, householders, for one who is virtuous, for one accomplished in virtue.

**Katame pañca?**

What are the five?

**1. Idha gahapatayo sīlavā sīlasampanno,**

Here, householders, one who is virtuous, one accomplished in virtue,

**appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati.**

because of being heedful obtains a great mass of riches.

**Ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.**

This is the first advantage for one who is virtuous, for one accomplished in virtue.

**2. Puna caparaṃ gahapatayo sīlavato sīlasampannassa,**

Furthermore, householders, of one who is virtuous, of one accomplished in virtue,

**kalyāṇo kittisaddo abbhuggacchati.**

a good report goes round.

**Ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.**

This is the second advantage for one who is virtuous, for one accomplished in virtue.

**3. Puna caparaṃ gahapatayo sīlavā sīlasampanno,**

Furthermore, householders, one who is virtuous, one accomplished in virtue,

**yaññad-eva parisāṃ upasaṅkamati,**

whatever assembly he goes to,

**yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ**

whether an assembly of nobles, or an assembly of brāhmaṇas,

**yadi gahapatiparisāṃ yadi samaṇaparisāṃ,**

or an assembly of householders, or an assembly of ascetics,



**visārado upasaṅkamati amaṅkubhūto.**

goes with confidence, without confusion.

**Ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.**

This is the third advantage for one who is virtuous, for one accomplished in virtue.

**4. Puna caparaṃ gahapatayo sīlavā sīlasampanno,**

Furthermore, householders, one who is virtuous, one accomplished in virtue,

**asammūḷho kālaṃ karoti.**

dies without being bewildered.

**Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.**

This is the fourth advantage for one who is virtuous, for one accomplished in virtue.

**5. Puna caparaṃ gahapatayo sīlavā sīlasampanno,**

Furthermore, householders, one who is virtuous, one accomplished in virtue,

**kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.**

at the break up of the body, after death, arises in a fortunate destiny, in a heavenly world.

**Ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya.**

This is the fifth advantage for one who is virtuous, for one accomplished in virtue.

**Ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāyā” ti.**

These are the five advantages, householders, for one who is virtuous, for one accomplished in virtue.”

**Atha kho Bhagavā, Pāṭaligāmiye upāsake,**

° Then the Gracious One, after instructing, rousing,

**bahud-eva rattiṃ Dhammiyā kathāya,**

° enthusing, and cheering the lay followers of Pāṭaligāma

**sandassetvā samādapetvā samuttejetvā sampahaṃsetvā, uyyojesi:**

for most of the night with a Dhamma talk, dismissed them, (saying):

**“Abhikkantā kho gahapatayo ratti,**

“The night has passed, householders,

**yassa dāni tumhe kālaṃ maññathā” ti.**

now is the time for whatever you are thinking.”

**Atha kho Pāṭaligāmiyā upāsakā,**

Then the lay followers of Pāṭaligāma,

**Bhagavato bhāsitaṃ abhinanditvā anumoditvā, uṭṭhāyāsana,**

after greatly rejoicing and gladly receiving this word of the Gracious One, rising from their seats,

**Bhagavantam abhivādetvā padakkhiṇaṃ katvā, pakkamiṃsu.**

worshipping and circumambulating the Gracious One, went away.

**Atha kho Bhagavā, acirapakkantesu Pāṭaligāmiyesu upāsakesu,**

Then the Gracious One, not long after the lay followers of Pāṭaligāma had gone,

**suññāgāraṃ pāvisi.**

entered an empty place.

**Tena kho pana samayena Sunīdha-Vassakārā Magadhamahāmattā**

Then at that time the Magadhan chief ministers Sunīdha and Vassakāra

**Pāṭaligāme nagaraṃ māpenti Vajjinaṃ paṭibāhāya.**

were building up a city at Pāṭaligāma to ward off the Vajjians.

**Tena kho pana samayena sambahulā devatāyo, sahasasahasveva,**

Then at that time a great many devatās, thousands upon thousands,

**Pāṭaligāme vatthūni pariggaṇhanti.**

were taking possession of grounds at Pāṭaligāma.

**Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti,**

In that place where the great devatās took possession of grounds,

**mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ**

there the powerful rulers' and great royal ministers'

**cittāni namanti nivesanāni māpetum.**

minds inclined to building up residences.

**Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti,**

In that place where the middling devatās took possession of grounds,

**majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ**

there the middling rulers' and middling royal ministers'

**cittāni namanti nivesanāni māpetum.**

minds inclined to building up residences.

**Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti,**

In that place where the lower devatās took possession of grounds,

**nīcānaṃ tattha raññaṃ rājamahāmattānaṃ**

there the lower rulers' and lower royal ministers'

**cittāni namanti nivesanāni māpetuṃ.**

minds inclined to building up residences.

**Addasā kho Bhagavā dibbena cakkhunā,**

The Gracious One saw with his divine-eye,

**visuddhena atikkantamānusakena,**

which is purified, and surpasses that of (normal) men,

**tā devatāya sahasasahasēva Pāṭaligāme vatthūni pariggaṇhantiyo.**

that those devatās, thousands upon thousands, were taking possession of grounds at Pāṭaligāma.

**Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti,**

In that place where the great devatās took possession of grounds,

**mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ**

there the powerful rulers' and great royal ministers'

**cittāni namanti nivesanāni māpetuṃ.**

minds inclined to building up residences.

**Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti,**

In that place where the middling devatās took possession of grounds,

**majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ**

there the middling rulers' and middling royal ministers'

**cittāni namanti nivesanāni māpetuṃ.**

minds inclined to building up residences.

**Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti,**

In that place where the lower devatās took possession of grounds,

**nīcānaṃ tattha raññaṃ rājamahāmattānaṃ**

there the lower rulers' and lower royal ministers'

**cittāni namanti nivesanāni māpetuṃ-ti.**

minds inclined to building up residences.

**Atha kho Bhagavā tassā rattiyaṃ paccūsasamaye paccuṭṭhāya,**

Then towards the time of dawn, having risen from his seat, the Gracious One

**āyasmantaṃ Ānandaṃ āmantesi:**

addressed venerable Ānanda, (saying):

**“Ko nu kho Ānanda Pāṭaligāme nagaraṃ māpetī?” ti.**

“Now who, Ānanda, is building a city at Pāṭaligāma?”

**“Sunīdha-Vassakārā bhante Magadhamahāmattā**

“The Magadhan chief ministers Sunīdha and Vassakāra, reverend Sir,

**Pāṭaligāme nagaraṃ māpentī Vajjinaṃ paṭibāhāyā” ti.**

are building up a city at Pāṭaligāma to ward off the Vajjians.”

**“Seyyathā pi Ānanda devehi Tāvatiṃsehi saddhiṃ mantetvā,**

“It is just as though, Ānanda, after consulting with the Tāvatiṃsa devas,

**evam-eva kho Ānanda Sunīdha-Vassakārā Magadhamahāmattā,**

in the same way, Ānanda, the Magadhan chief ministers Sunīdha and Vassakāra,

**Pāṭaligāme nagaraṃ māpentī Vajjinaṃ paṭibāhāya.**

are building up a city at Pāṭaligāma to ward off the Vajjians.

**Idhāhaṃ Ānanda addasaṃ dibbena cakkhunā,**

Here, Ānanda, I saw with my divine-eye,

**visuddhena atikkantamānusakena**

which is purified, and surpasses that of (normal) men,

**sambahulā devatāyo sahasasahasseeva,**

that a great many devatās, thousands upon thousands,

**Pāṭaligāme vatthūni pariggaṇhantiyo.**

were taking possession of grounds at Pāṭaligāma.

**Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti,**

In that place where the great devatās took possession of grounds,

**mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ**

there the powerful rulers’ and great royal ministers’

**cittāni namanti nivesanāni māpetuṃ.**

minds inclined to building up residences.

**Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti,**

In that place where the middling devatās took possession of grounds,

**majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ**

there the middling rulers’ and middling royal ministers’

**cittāni namanti nivesanāni māpetuṃ.**

minds inclined to building up residences.

**Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti,**

In that place where the lower devatās took possession of grounds,

**nīcānaṃ tattha raññaṃ rājamahāmattānaṃ**

there the lower rulers' and lower royal ministers'

**cittāni namanti nivesanāni māpetun-ti.**

minds inclined to building up residences.

**Yāvatā Ānanda Ariyaṃ āyatanam, yāvatā vaṇippatho,**<sup>217</sup>

For as long, Ānanda, as there is an Ariyan sphere (of influence), for as long as there is trade,

**idaṃ agganagaram bhavissati Pāṭaliputtam puṭabhedanam.**<sup>218</sup>

this basket-opening Pāṭaliputta will be the chief city.

**Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti:**

For Pāṭaliputta, Ānanda, there will be three dangers:

**aggito vā udakato vā mithubhedato vā" ti.**<sup>219</sup>

from fire and from water and from the breaking of an alliance."

**Atha kho Sunīdha-Vassakārā Magadhamahāmattā**

Then the Magadhan chief ministers Sunīdha and Vassakāra

**yena Bhagavā tenupasaṅkamīsu,**

went to the Gracious One,

**upasaṅkamitvā, Bhagavatā saddhiṃ sammodīsu,**

and after going, they exchanged greetings with the Gracious One

**sammodanīyaṃ katham sārāṇīyaṃ vītisāretvā, ekamantaṃ aṭṭhaṃsu.**

and after exchanging courteous talk and greetings, they stood on one side.

**Ekamantaṃ ṭhitā kho Sunīdha-Vassakārā Magadhamahāmattā**

While stood on one side the Magadhan chief ministers Sunīdha and Vassakāra

**Bhagavantaṃ etad-avocum:**

said this to the Gracious One:

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<sup>217</sup> -*patho* here is pleonastic giving abstract sense (PED, s.v. *vaṇi* & *patha*).

<sup>218</sup> *Basket-opening (place)*, appears to mean a place where there is a market = *the market town of Pāṭaliputta*. There is a play on the name *Pāṭaliputta* in the Pāṭi, which probably was originally spelt *Pāṭalipuṭa*, meaning: *the place where the Pāṭali pods open up*.

<sup>219</sup> The Commentary here defines *vā* as having the sense of a conjunction (as opposed to its normal sense of a disjunction), and says that the three dangers will arise simultaneously in different parts of the city.

**“Adhivāsetu no bhavaṃ Gotamo,**

“May Gotama consent, dear Sir, to us

**ajjatanāya bhattaṃ saddhiṃ Bhikkhusaṅghenā” ti.**

(offering him) a meal today, together with the Community of monks.”

**Adhivāsesi Bhagavā tuṇhībhāvena.**

The Gracious One consented by maintaining silence.

**Atha kho Sunīdha-Vassakārā Magadhamahāmattā**

Then the Magadhan chief ministers Sunīdha and Vassakāra

**Bhagavato adhivāsaṇaṃ veditvā, yena sako āvasatho tenupasaṅkamimsu,**

having understood the Gracious One’s consent, went to their own dwelling,

**upasaṅkamitvā, sake āvasathe**

and after going, in their own dwellings

**paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā,**

having had excellent comestibles and edibles made ready,

**Bhagavato kālaṃ ārocesuṃ: “Kālo bho Gotama niṭṭhitaṃ bhattaṃ”-ti.**

announced the time to the Gracious One, (saying): “It is time, dear Gotama, the meal is ready.”

**Atha kho Bhagavā, pubbanhasamayaṃ nivāsetvā,**

Then the Gracious One, having dressed in the morning time,

**pattacīvaram-ādāya, saddhiṃ Bhikkhusaṅghena,**

after picking up his bowl and robe, together with the Community of monks,

**yena Sunīdha-Vassakārānaṃ Magadhamahāmattānaṃ**

° went to the dwelling of the Magadhan chief ministers

**āvasatho tenupasaṅkami, upasaṅkamitvā, paññatte āsane nisīdi.**

Sunīdha and Vassakāra, and after going, he sat down on the prepared seat.

**Atha kho Sunīdha-Vassakārā Magadhamahāmattā**

Then the Magadhan chief ministers Sunīdha and Vassakāra

**Buddhapamukhaṃ Bhikkhusaṅghaṃ paṇītena**

° with their own hands served and satisfied the Community of monks with the Buddha at its head

**khādanīyena bhojanīyena sahatthā santappesum sampavāresum.**  
with excellent comestibles and edibles.

**Atha kho Sunīdha-Vassakārā Magadhamahāmattā,**  
Then the Magadhan chief ministers Sunīdha and Vassakāra,

**Bhagavantam bhuttāvim onītapattapāṇim,**  
when the Gracious One had eaten and washed his hand and bowl,

**aññataram nīcam āsanam gahetvā, ekamantaṃ nisīdimsu.**  
having taken a low seat, sat down on one side.

**Ekamantaṃ nisinne kho Sunīdha-Vassakāre Magadhamahāmatte Bhagavā**  
° While sat on one side the Gracious One rejoiced the Magadhan chief ministers  
Sunīdha and Vassakāra

**imāhi gāthāhi anumodi:**  
with these verses:

**“Yasmiṃ padese kappeti vāsam, paṇḍitajātiyo**  
° “In that place where he makes his dwelling, having entertained

**Sīlavantettha bhojetvā, saññate brahmacārayo,**  
The wise and virtuous here, the restrained, who live the spiritual life,

**Yā tattha devatā āsum tāsam dakkhiṇam-ādise.**<sup>220</sup>  
He should dedicate a gift to the devatās who are in that place.

**Tā pūjitā pūjayanti mānitā mānayanti naṃ.**  
Honoured, they pay honour, revered, they revere him.

**Tato naṃ anukampanti, mātā puttaṃ va orasaṃ,**  
Thereafter they have compassion on him, as a mother on her own son,

**Devatānukampito poso sadā bhadraṇi passatī’ ti**  
A man whom the devatās have compassion on always sees what is auspicious.”

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<sup>220</sup> The pādayuga is the normal syntactical unit in the verses in the Canon, and only occasionally is it necessary to take two pādayugas together to get a complete sentence. Here, however, very unusually, we can see from the verbal syntax that we have to take *three* pādayugas together to make a complete sentence. This shows that what we have here is 2 verses of 3 pādayugas each, and they should be divided as such.

**Atha kho Bhagavā Sunīdha-Vassakārānaṃ Magadhamahāmattānaṃ**

° Then the Gracious One after rejoicing the Magadhan chief ministers Sunīdha and Vassakāra

**imāhi gāthāhi anumoditvā, uṭṭhāyāsanā, pakkāmi.**

with these verses, and rising from his seat, went away.

**Tena kho pana samayena Sunīdha-Vassakārā Magadhamahāmattā**

Then at that time the Magadhan chief ministers Sunīdha and Vassakāra

**Bhagavantaṃ piṭṭhito piṭṭhito anubaddhā honti:**

were following close behind the Gracious One, (thinking):

**“Yenajja samaṇo Gotame dvārena nikkhamissati**

“That gate by which the ascetic Gotama leaves

**taṃ Gotamadvāraṃ nāma bhavissati,**

will get the name the Gotama Gate,

**yena titthena Gaṅgaṃ nadiṃ tarissati**

and that ford by which he crosses the river Gaṅgā

**taṃ Gotamatitthaṃ nāma bhavissati” ti.**

will get the name the Gotama Ford.”

**Atha kho Bhagavā yena dvārena nikkhami,**

Then that gate by which the Gracious One left

**taṃ Gotamadvāraṃ nāma ahosi,**

got the name the Gotama Gate,

**atha kho Bhagavā yena Gaṅgā nadī tenupasaṅkami.**

then the Gracious One went to the river Gaṅgā.

**Tena kho pana samayena Gaṅgā nadī pūrā hoti samatittikā kākapeyyā.**

Then at that time the river Gaṅgā was full to the brim, and could be drunk from by crows (perched on the bank).

**Appekacce manussā nāvaṃ pariyesanti,**

Some of the people were seeking boats,

**appekacce uḷumpaṃ pariyesanti,**

some were seeking floats,

**appekacce kullaṃ bandhanti, apārāpāraṃ gantukāmā.**

and some were binding rafts, desiring to go from this shore to the shore beyond.



**Atha kho Bhagavā seyyathā pi nāma balavā puriso**

Then the Gracious One, just as a strong man

**sammiñjitam vā bāham pasāreyya, pasāritam vā bāham sammiññeyya,**

might stretch out a bent arm, or bend in an outstretched arm,

**evam-eva Gaṅgāya nadiyā orimatīre antarahito,**

so did he vanish from the near bank of the river Gaṅgā,

**pārimatīre paccuṭṭhāsi saddhim Bhikkhusaṅghena.**

and reappeared on the far bank, together with the Community of monks.

**Addasā kho Bhagavā te manusse, appekacce nāvaṃ pariyesante,**

The Gracious One saw those people, some seeking boats,

**appekacce uḷumpaṃ pariyesante,**

some seeking floats,

**appekacce kullaṃ bandhante, apārāpāraṃ gantukāme.**

and some binding rafts, desiring to go from this shore to the shore beyond.

**Atha kho Bhagavā, etam-atthaṃ viditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Ye taranti aṇṇavaṃ saraṃ,**

“Those who cross over a sea or a lake,

**Setum katvāna, visajja pallalāni.**

(Do so) after making a bridge, and leaving the pond behind.

**Kullaṃ hi jano pabandhati,**

(While) people are still binding together a raft,

**Tiṇṇā medhāvino janā” ti.**

Intelligent people have crossed over.”

**8-7: DVIDHĀPATHASUTTAM (77)**  
**THE DISCOURSE ON THE TWO PATHS**

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Kosalesu addhānamaggapaṭipanno hoti**  
at one time the Gracious One was going along the high road amongst the Kosalans

**āyasmatā Nāgasamālena pacchāsamaṇena.**  
with venerable Nāgasamāla as the (attendant) ascetic who followed behind him.

**Addasā kho āyasmā Nāgasamālo antarāmagge dvedhāpathaṃ,**  
The venerable Nāgasamāla saw two paths on the road,

**disvāna, Bhagavantaṃ etad-avoca:**  
and having seen (that), he said this to the Gracious One:

**“Ayaṃ bhante Bhagavā pantho iminā gacchāmā” ti.**  
“This is the path, reverend Sir, let us go by this one, Gracious One.”

**Evam vutte, Bhagavā āyasmantaṃ Nāgasamālaṃ etad-avoca:**  
After that was said, the Gracious One said this to venerable Nāgasamāla:

**“Ayaṃ Nāgasamāla pantho iminā gacchāmā” ti.**  
“This is the path, Nāgasamāla, let us go by this one.”

**Dutiyam-pi kho āyasmā Nāgasamālo Bhagavantaṃ etad-avoca:**  
For a second time venerable Nāgasamāla said this to the Gracious One:

**“Ayaṃ bhante Bhagavā pantho iminā gacchāmā” ti.**  
“This is the path, reverend Sir, let us go by this one, Gracious One.”

**Evam vutte, Bhagavā āyasmantaṃ Nāgasamālaṃ etad-avoca:**  
After that was said, the Gracious One said this to venerable Nāgasamāla:

**“Ayaṃ Nāgasamāla pantho iminā gacchāmā” ti.**  
“This is the path, Nāgasamāla, let us go by this one.”

**Tattham-pi kho āyasmā Nāgasamālo Bhagavantaṃ etad-avoca:**  
For a third time venerable Nāgasamāla said this to the Gracious One:

**“Ayaṃ bhante Bhagavā pantho iminā gacchāmā” ti.**  
“This is the path, reverend Sir, let us go by this one, Gracious One.”

**Evam vutte, Bhagavā āyasmantaṃ Nāgasamālaṃ etad-avoca:**  
After that was said, the Gracious One said this to venerable Nāgasamāla:

**“Ayaṃ Nāgasamāla pantho iminā gacchāmā” ti.**

“This is the path, Nāgasamāla, let us go by this one.”

**Atha kho āyasmā Nāgasamālo,**

Then venerable Nāgasamāla,

**Bhagavato pattacīvaraṃ tattheva chamāyaṃ nikkhipitvā pakkāmi:**

having put the Gracious One’s bowl and robe on the floor right there (and then), went away, (saying):

**“Idaṃ bhante Bhagavato pattacīvaran”-ti.**

“This is the Gracious One’s bowl and robe, reverend Sir.”

**Atha kho āyasmato Nāgasamālassa tena panthena gacchantassa,**

Then as venerable Nāgasamāla was going along by that path,

**antarāmagge corā nikkhamitvā, hatthehi ca pādehi ca viheṭhesuṃ,**

thieves who had gone along the road, attacked him with their hands and feet,

**pattañ-ca bhindimsu, saṅghāṭiñ-ca vipphālesuṃ.**

broke his bowl, and tore his double-robe.

**Atha kho āyasmā Nāgasamālo bhinnena pattena vipphālītāya saṅghāṭiyā**

Then venerable Nāgasamāla, with his broken bowl and torn double-robe

**yena Bhagavā tenupasaṅkami,**

went to the Gracious One,

**upasaṅkamtvā Bhagavantaṃ abhivādetvā, ekamantaṃ nisīdi.**

and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho āyasmā Nāgasamālo Bhagavantaṃ etad-avoca:**

While sat on one side venerable Nāgasamāla said this to the Gracious One:

**“Idha mayhaṃ bhante tena panthena gacchantassa,**

“Here, reverend Sir, as I was going along by that path

**antarāmagge corā nikkhamitvā hatthehi ca pādehi ca viheṭhesuṃ,**

thieves who had gone along the path, attacked me with their hands and feet,

**pattañ-ca bhindimsu, saṅghāṭiñ-ca vipphālesun”-ti.**

broke my bowl, and tore my double-robe.”

**Atha kho Bhagavā, etam-atthaṃ veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Saddhiṃ caram-ekato<sup>221</sup> vasaṃ,**  
“Walking together, dwelling as one,

**Misso aññajanena<sup>222</sup> Vedagū,**  
The Perfect One mixes with ignorant people,

**Vidvā, pajahāti pāpakam,<sup>223</sup>**  
Having understood (that), he abandons bad deeds,

**Koñco khīrapako va ninnagan”-ti.<sup>224</sup>**  
As the milk-drinking heron (abandons) water.”

## 8-8: VISĀKHĀSUTTAM (78) THE DISCOURSE ABOUT VISĀKHĀ

**Evam me sutam:**  
Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati,**  
at one time the Gracious One was dwelling near Sāvattthī,

**Pubbārāme Migāramātupāsāde.**  
at the Eastern Monastery in Migāra’s mother’s mansion.

**Tena kho pana samayena Visākhāya Migāramātuyā**  
Then at that time Migāra’s mother Visākhā’s

**nattā kālakatā hoti piyā manāpā.**  
grand-daughter, who was beloved and dear, had died.

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<sup>221</sup> This is an interesting use of the ablative, as it normally signifies disjunction, and even the so-called ablative of comparison can only be used in cases of separation - as in superiority and inferiority - the instrumental being required for equivalence etc.; see the discussion in Syntax §132. Here the underlying notion seems to be the ablative of view-point, meaning (both) on one side.

<sup>222</sup> Note that *añña* here is the noun (= Skt: *ajña*), not the pronoun (Skt: *anya*), as it may appear at first glance. Commentary: *attano hitāhitam na jānātī ti añño, avidvā bālo ti attho*.

<sup>223</sup> Commentary allows for two interpretations: *vidvā pajahāti pāpakan-ti tena vedagūbhāvena vidvā jānanto pāpakam abhaddakam attano dukkhāvaham pajahāti; pāpakam vā akalyāṇapuggalam pajahāti*.

<sup>224</sup> *Ninnagā* is not listed in PED, but SED (sv. *nimnagā*) defines it as *going downwards, descending, a river, mountain stream*. The milk-drinking heron is said to be able to separate the milk from the water when drinking. Udānavarga (28.3) reads: *krauñcaḥ kṣīrapako yathodakam*, which clarifies the sense.

**Atha kho Visākhā Migāramātā, allavatthā allakesā,**  
Then Migāra's mother Visākhā, with wet clothes and hair,

**divādivassa yena Bhagavā tenupasaṅkami,**  
in the middle of the day went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, she sat down on one side.

**Ekamantaṃ nisinnaṃ kho**  
While sat on one side

**Visākhāṃ Migāramātaraṃ Bhagavā etad-avoca:**  
the Gracious One said this to Migāra's mother Visākhā:

**“Handa kuto nu tvaṃ Visākhe āgacchasi, allavatthā allakesā,**  
“Now where have you come from, Visākhā, with wet clothes and hair,

**idhūpasaṅkantā divādivassā?” ti.**  
(and why are you) coming here in the middle of the day?”

**“Nattā me bhante piyā manāpā kālakatā.**  
“My grand-daughter, who was beloved and dear, reverend Sir, has died.

**Tenāhaṃ, allavatthā allakesā, idhūpasaṅkantā divādivassā” ti.**  
That is why, with wet clothes and hair, I am coming here in the middle of the day.”

**“Iccheyyāsi tvaṃ Visākhe**  
“Would you like, Visākhā,

**yāvatikā Sāvattiyā manussā tāvatike putte ca nattāro<sup>225</sup> cā?” ti.**  
as many children and grand-children as there are people in Sāvattihī?”

**“Iccheyyāmaṃ Bhagavā**  
“I would like, Gracious One,

**yāvatikā Sāvattiyā manussā tāvatike putte ca nattāro cā” ti.**  
as many children and grand-children as there are people in Sāvattihī.”

**“Kīvabahukā pana Visākhe Sāvattiyā manussā devasikaṃ kālāṃ karontī?” ti.**  
“But how many people, Visākhā, die every day in Sāvattihī?”

**“Dasa pi bhante Sāvattiyā manussā devasikaṃ kālāṃ karonti,**  
“Ten people, reverend Sir, die every day in Sāvattihī,

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<sup>225</sup> *Putta* means son, and *nattar* is declined in the masculine here, but as the occasion for the discourse was the death of a grand-daughter, it is better to assume all children are meant in the translation.

**nava pi bhante Sāvattthiyā manussā devasikaṃ kālaṃ karonti,**  
nine people, reverend Sir, die every day in Sāvattthī,

**aṭṭha pi bhante Sāvattthiyā manussā devasikaṃ kālaṃ karonti,**  
eight people, reverend Sir, die every day in Sāvattthī,

**satta pi bhante Sāvattthiyā manussā devasikaṃ kālaṃ karonti,**  
seven people, reverend Sir, die every day in Sāvattthī,

**cha pi bhante Sāvattthiyā manussā devasikaṃ kālaṃ karonti,**  
six people, reverend Sir, die every day in Sāvattthī,

**pañca pi bhante Sāvattthiyā manussā devasikaṃ kālaṃ karonti,**  
five people, reverend Sir, die every day in Sāvattthī,

**cattāro pi bhante Sāvattthiyā manussā devasikaṃ kālaṃ karonti,**  
four people, reverend Sir, die every day in Sāvattthī,

**tīṇi pi bhante Sāvattthiyā manussā devasikaṃ kālaṃ karonti,**  
three people, reverend Sir, die every day in Sāvattthī,

**dve pi bhante Sāvattthiyā manussā devasikaṃ kālaṃ karonti,**  
two people, reverend Sir, die every day in Sāvattthī,

**eko pi bhante Sāvattthiyā manusso devasikaṃ kālaṃ karoti,**  
one person, reverend Sir, dies every day in Sāvattthī,

**avivittā bhante Sāvattthiyā manussehi kālaṃ karontehī” ti.**  
Sāvattthī is never secluded from people who are dying.”

**“Taṃ kiṃ maññasi Visākhe,**  
“Now what do you think, Visākhā,

**api nu tvaṃ kadāci karahaci anallavatthaṃ anallakesā vā?” ti.**  
would you ever be without wet clothes and hair?”

**“No hetāṃ, bhante, alaṃ me bhante,**  
“Surely not, reverend Sir, I have had enough, reverend Sir,

**tāva bahukehi puttehi ca nattārehi cā!” ti**  
with so many children and grand-children!”

**“Yesaṃ kho Visākhe sataṃ piyāni, sataṃ tesāṃ dukkhāni,**  
“For those who have a hundred loves, Visākhā, they have a hundred sufferings,

**yesaṃ navuti piyāni, navuti tesāṃ dukkhāni,**  
for those who have ninety loves, they have ninety sufferings,

**yesaṃ asīti piyāni, asīti tesaṃ dukkhāni,**  
for those who have eighty loves, they have eighty sufferings,

**yesaṃ sattati piyāni, sattati tesaṃ dukkhāni,**  
for those who have seventy loves, they have seventy sufferings,

**yesaṃ saṭṭhi piyāni, saṭṭhi tesaṃ dukkhāni,**  
for those who have sixty loves, they have sixty sufferings,

**yesaṃ paññāsaṃ piyāni, paññāsaṃ tesaṃ dukkhāni.**  
for those who have fifty loves, they have fifty sufferings,

**yesaṃ cattārīsaṃ piyāni, cattārīsaṃ tesaṃ dukkhāni,**  
for those who have forty loves, they have forty sufferings,

**yesaṃ tiṃsaṃ piyāni tiṃsaṃ tesaṃ dukkhāni,**  
for those who have thirty loves, they have thirty sufferings,

**yesaṃ vīsaṃ piyāni, vīsaṃ tesaṃ dukkhāni,**  
for those who have twenty loves, they have twenty sufferings,

**yesaṃ dasa piyāni, dasa tesaṃ dukkhāni,**  
for those who have ten loves, they have ten sufferings,

**yesaṃ nava piyāni, nava tesaṃ dukkhāni,**  
for those who have nine loves, they have nine sufferings,

**yesaṃ aṭṭha piyāni, aṭṭha tesaṃ dukkhāni,**  
for those who have eight loves, they have eight sufferings,

**yesaṃ satta piyāni, satta tesaṃ dukkhāni,**  
for those who have seven loves, they have seven sufferings,

**yesaṃ cha piyāni, cha tesaṃ dukkhāni,**  
for those who have six loves, they have six sufferings,

**yesaṃ pañca piyāni, pañca tesaṃ dukkhāni,**  
for those who have five loves, they have five sufferings,

**yesaṃ cattāri piyāni, cattāri tesaṃ dukkhāni,**  
for those who have four loves, they have four sufferings,

**yesaṃ tīṇi piyāni, tīṇi tesaṃ dukkhāni,**  
for those who have three loves, they have three sufferings,

**yesaṃ dve piyāni, dve tesaṃ dukkhāni,**  
for those who have two loves, they have two sufferings,

**yesaṃ ekaṃ piyaṃ, ekaṃ tesaṃ dukkhaṃ,**  
for those who have one love, they have one suffering,

**yesaṃ natthi piyaṃ, natthi tesaṃ dukkhaṃ.**  
for those who love nothing, they have no sorrow.

**Asokaṃ te virajā anupāyāsā ti vadāmi” ti.**  
They are griefless, dust-free, and without despair, I say.”

**Atha kho Bhagavā, etam-atthaṃ viditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Ye keci sokā paridevitā vā,**  
“Whatever griefs or lamentations there are,

**Dukkhaṃ ca lokasmiṃ anekarūpā,**  
And the many kinds of suffering in the world,

**Piyaṃ paṭicca pabhavanti ete,**  
These (all) arise because of love,

**Piye asante na bhavanti ete.**  
Without loves, these do not originate.

**Tasmā hi te sukhino vītasokā,**  
Therefore they are happy and free from grief,

**Yesaṃ piyaṃ natthi kuhiñci loke,**  
Who are without love for anything in the world,

**Tasmā asokaṃ virajāṃ patthayāno,**  
Therefore those wanting what is griefless, dust-free,

**Piyaṃ na kayirātha kuhiñci loke” ti.**  
Should not have love for anything in the world.”



**8-9: PAṬHAMADABBASUTTAM (79)**  
THE FIRST DISCOURSE ABOUT DABBA

**Evam me sutam:**

Thus I heard:

**ekam samayaṃ Bhagavā Rājagahe viharati,**  
at one time the Gracious One was dwelling near Rājagaha,

**Veḷuvane Kalandakanivāpe.**  
in Bamboo Wood, at the Squirrels' Feeding Place.

**Atha kho āyasmā Dabbo Mallaputto yena Bhagavā tenupasaṅkami,**  
Then venerable Dabba Mallaputta went to the Gracious One,

**upasaṅkamitvā Bhagavantam abhivādetvā, ekamantaṃ nisīdi.**  
and after going and worshipping the Gracious One, he sat down on one side.

**Ekamantaṃ nisinno kho āyasmā Dabbo Mallaputto**  
While sat on one side venerable Dabba Mallaputta said this

**Bhagavantam etad-avoca:**  
to the Gracious One:

**“Parinibbānakālo me dāni Sugatā” ti.**  
“Now is the time for my Complete Emancipation, Fortunate One.”

**“Yassa dāni tvaṃ Dabba kālaṃ maññasī” ti.**  
“Now is the time for whatever you are thinking, Dabba.”

**Atha kho āyasmā Dabbo Mallaputto uṭṭhāyāsanā,**  
Then venerable Dabba Mallaputta, after rising from his seat,

**Bhagavantam abhivādetvā padakkhiṇaṃ katvā,**  
worshipping and circumambulating the Gracious One,

**vehāsaṃ<sup>226</sup> abbhuggantvā, ākāse antaḷikkhe pallaṅkena nisīditvā,**  
after going up into the sky, and sitting in cross-legged posture in the air, in the firmament,

**tejodhātuṃ samāpajjitvā, vuṭṭhahitvā, Parinibbāyi.**  
entering the fire-element, and emerging, attained Complete Emancipation.

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<sup>226</sup> The Commentary explains that *vehāsaṃ* is an accusative used in the sense of the locative here, on account of its being governed by the upasagga *abhi-* (in *abbhuggantvā*).

**Atha kho āyasmato Dabbassa Mallaputtassa**

Then while venerable Dabba Mallaputta

**- vehāsaṃ abbhuggantvā, ākāse antaḷikkhe pallaṅkena nisīditvā,**

- after going up into the sky, and sitting in cross-legged posture in the air, in the firmament,

**tejodhātuṃ samāpajjitvā, vuṭṭhahitvā -**

entering the fire-element, and emerging -

**parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa,**<sup>227</sup>

was attaining Complete Emancipation, his body burning and being consumed,

**neva chārikā paññāyittha na masi.**

there was no charcoal and no ash evident.

**Seyyathā pi nāma sappissa vā telassa vā**

Just as while ghee or oil

**jhāyamānassa ḍayhamānassa neva chārikā paññāyati na masi,**

is burning and being consumed there is no charcoal and no ash evident,

**evam-eva kho āyasmato Dabbassa Mallaputtassa**

so also while venerable Dabba Mallaputta

**- vehāsaṃ abbhuggantvā, ākāse antaḷikkhe pallaṅkena nisīditvā,**

- after going up into the sky, and sitting in cross-legged posture in the air, in the firmament,

**tejodhātuṃ samāpajjitvā vuṭṭhahitvā -**

entering the fire-element, and emerging -

**parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa,**

was attaining Complete Emancipation, his body burning and being consumed,

**neva chārikā paññāyittha na masi.**<sup>228</sup>

there was no charcoal and no ash evident.

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<sup>227</sup> The syntax is very difficult here, but it seems we have to take the genitives starting with *āyasmato...* and ending with *...ḍayhamānassa* as being in absolute construction, together with the locative absolutes *ākāse antaḷikkhe* (cf. 3.8 above); and with the insertion of the absolutes as a subordinate clause. cf. the discussion in Syntax §159c on a similar construction occurring in DN.

<sup>228</sup> BJT adds the quotation marker *ti* here, probably in imitation of the following discourse where it is indeed required.

**Atha kho Bhagavā, etam-attham veditvā,**

Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

on that occasion uttered this exalted utterance:

**“Abhedi kāyo, nirodhi saññā,**  
“The body broke up, perception ceased,

**Vedanā sītībhaviṃsu sabbā,**  
All feelings became cool,

**Vūpasamiṃsu saṅkhārā, viññāṇaṃ attham-āgamā” ti.**  
(Mental) processes were pacified, consciousness came to rest.”

### **8-10: DUTIYADABBASUTTAM (80)**

#### **THE SECOND DISCOURSE ABOUT DABBA**

**Evam me sutam:**

Thus I heard:

**ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati,**

at one time the Gracious One was dwelling near Sāvatthī,

**Jetavane Anāthapiṇḍikassa ārāme.**

in Jeta’s Wood, at Anāthapiṇḍika’s monastery.

**Tatra kho Bhagavā bhikkhū āmantesi:**

There it was that the Gracious One addressed the monks, (saying):

**“Bhikkhavo” ti, “Bhadante” ti te bhikkhū Bhagavato paccassosum,**

“Monks!” “Reverend Sir!” those monks replied to the Gracious One,

**Bhagavā etad-avoca:**

and the Gracious One said this:

**“Dabbassa bhikkhave Mallaputtassa**

“While venerable Dabba Mallaputta, monks

**- vehāsaṃ abbhuggantvā, ākāse antaḷikkhe pallaṅkena nisīditvā,**

- after going up into the sky, and sitting in cross-legged posture in the air, in the firmament,

**tejodhātuṃ samāpajjitvā, vuṭṭhahitvā -**

entering the fire-element, and emerging -

**parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa,**  
was attaining Complete Emancipation, his body burning and being consumed,

**neva chārikā paññāyittha na masi.**  
there was no charcoal and no ash evident.

**Seyyathā pi nāma sappissa vā telassa vā**  
Just as while ghee or oil

**jhāyamānassa ḍayhamānassa neva chārikā paññāyati na masi,**  
is burning and being consumed there is no charcoal and no ash evident,

**evam-eva kho bhikkhave Dabbassa Mallaputtassa**  
so also while venerable Dabba Mallaputta

**- vehāsaṃ abbhuggantvā ākāse antaḷikkhe, pallaṅkena nisīditvā,**  
- after going up into the sky, and sitting in cross-legged posture in the air, in the firmament,

**tejodhātuṃ samāpajjitvā, vuṭṭhahitvā -**  
entering the fire-element, and emerging -

**parinibbutassa sarīrassa jhāyamānassa ḍayhamānassa,**<sup>229</sup>  
was attaining Complete Emancipation, his body burning and being consumed,

**neva chārikā paññāyi na masī” ti.**  
there was no charcoal and no ash evident.”

**Atha kho Bhagavā, etam-atthaṃ viditvā,**  
Then the Gracious One, having understood the significance of it,

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**  
on that occasion uttered this exalted utterance:

**“Ayoghanahatasseva jalato jātavedaso,**  
“Just as for an iron bar, which is struck by fire and heat,

**Anupubbūpasantassa, yathā na ñāyate gati,**  
And gradually cooling, the destiny (of that heat) is not known,

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<sup>229</sup> BJT omits *ḍayhamānassa* here, presumably by mistake.

**Evam sammā vimuttānaṃ, kāmabandhoghatāriṇaṃ:**

So it is for those perfectly free, who have crossed over the flood of bondage to sense pleasures:

**Paññāpetum gati natthi pattānaṃ acalaṃ sukhaṃ”-ti.**

There is no known destiny for those who have attained unagitated happiness.”

**UDĀNAPĀḶI SAMATTĀ  
THE TEXT OF THE UDĀNA IS COMPLETE**